

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
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NEW SERIES
VOLUME XLII. No. 20

Sparks and Splinters

Only one paper published in Tibet, and the editor is a Christian.

Look on another page for program of the pre-convention meeting of Southern Baptist pastors.

Those who studied last Sunday's Sunday school lesson taken from Habakkuk were convinced that the prophecies of 2500 years ago are entirely up to date.

The Governor of Oklahoma says if prohibition should be repealed in that state, within five years the added expense for handling crime would more than offset any additional revenue.

The superintendent of the Alabama State Hospital says that since repeal of the prohibition law the consumption of liquor has increased from 2,000,000 gallons annually to 200,000,000.

Rev. Andrew Tate, pastor of Lebanon Junction Church in Kentucky preached at Clinton Sunday night. He grew up in Clinton, was graduated from Mississippi College and the Louisville Seminary. His sermon was full of Bible truth, and greatly pleased his old friends in Clinton.

There are comparatively few towns in Mississippi in which a business house is found today in which the same firm carries on that was there fifty years ago. But in nearly every town in the state which is fifty years old you will find a church which was doing business fifty years ago.

Dr. V. I. Masters in an editorial in the Western Recorder astonishes us with the statement that Southern Baptist per capita contributions to Home and Foreign Missions feel off 58 per cent in the past twenty years. It makes us almost afraid to investigate the figures for state missions.

Going to the Convention in Baltimore? Get a card from Secretary D. A. McCall which you present for enrollment at the secretary's desk in Baltimore. Every church must elect its delegate, and the delegate must get a written statement from the church clerk or from the pastor indicating that he or she has been so elected.

"Faith is the victory that overcomes the world." You are strong in proportion to the amount of truth you appropriate by faith. Your automobile battery is strong in proportion to the number of live cells it has. Every truth you apprehend by faith is a live cell. Every truth you do not know or do not accept is a dead cell in the battery. To unite with people who hold to what you do not believe puts some cells in your battery out of commission.

One lesson that comes out of the European muddle which the world will do well to take cognizance of is that there is a healthy reserve of mental vitality in the reservoir of the "common people." Those who are running things today in Europe came up from the people and not out of the houses of kings and aristocrats. Stalin came from nobody knows where. Mussolini arose out of the masses. Hitler was a paper hanger or house painter. Former kings, and some who still hold the title are on the sidelines, watching the game. In Great Britain Hore-Belisha, from the common people was shoved aside because he wanted a democratic army. The incompetent aristocrats have been in control and messed things up.

The Rev. Elbert S. Pool has returned to Hattiesburg from Columbus, Ga., where he conducted an 18-day evangelistic meeting at the Roberts Memorial Baptist Church. He plans to return to the church in September to conduct a 10-day Bible clinic.—Hattiesburg American.

"In union there is strength." Sometimes, but not at all times. The union of iron and clay is a symbol and source of weakness. The effort to unite Christians differing in conviction, in teaching, mrings only confusion, and slows up the work of the kingdom.

Of all the queer suggestions that have come under our notice the queerest is that recently made by Dr. E. M. Poteat of Cleveland, Ohio, that the President of the United States include in his cabinet a Secretary of Religion. What sort of religion?

Pastor T. R. Coulter reports a good Mother's Day program at Richton. An offering was made to help build the J. E. Byrd Memorial Chapel at the Baptist Orphanage. At the evening service three were received for baptism, and altogether 15 were baptized in a beautiful service.

Roger W. Babson was nominated for the presidency of the United States by the convention of the Prohibition Party in Chicago last week. Mr. Edgar V. Moorman was nominated for the vice-presidency. Mr. Babson is known throughout the world as a business statistician and financial adviser. He is from Massachusetts, and is a former Republican. Mr. Moorman is president of a manufacturing company in Quincy, Ill., and a former democrat and lay-evangelist.

Dr. R. G. Lee of Memphis will be with Pastor W. C. Howard and the Water Valley Church in a revival meeting May 20-23, two services daily.

Rev. Thos. Parker, student in Mississippi College becomes pastor of Harmony Church, Carroll County, preaching the second Sunday in each month. Young people of the church will have choir practice and Bible study each preceding Saturday evening. A Sunday school will also be organized.

It was a great pleasure to be with Rev. R. K. Corder and his people in revival effort. The pastor had made very efficient preparation, and the saints themselves were in the attitude of prayer. This is a splendidly organized congregation, and doing great work in that part of the state. The pastor is happy in the joy of soul winning. Rain slowed down our crowds at the beginning of the week but the crowds and interest grew during the last days. The visible results were 18 for baptism and six by letter. May God's name be praised for His marvelous grace.—Rev. W. A. Bell.

A POSTSCRIPT TO WEBSTER

Athletics—The excuse for modern institutions of higher learning.

Bacteria—Back door of a cafeteria.

College-bred—a four-year loaf, made with fath-er's dough.

Compliments—Lies in full dress.

Etc.—The sign used to make people think you know more than you do.

Pedestrian—A man who has two cars, a son, and a daughter.

Research—Getting things out of many old books never read, and putting them into a new book which nobody is going to read.

Social Tact—Making people feel at home when you wish they were.

A good day at Van Winkle last Sunday. Pastor J. E. Blackford preached in the morning on "Consider the Lilies." Two additions at night.

New Hope and Dividing Ridge: In April I have organized one Sunday school and reorganized three that were frozen out. We had a great day at New Hope and Dividing Ridge last Sunday. At Hopewell we had a bible study last week.—J. H. Sherman, Pastor.

There are said to be nine Baptists in the United States Senate, six of them from the South, one from Mississippi. There are 34 Baptists in the House of Representatives, three of them from Mississippi: Whittington, McGehee and Ford.

Pastor B. B. Hilbun and the Pontotoc Church are in the midst of their Church Loyalty Crusade, April 7-June 9. Already the church is witnessing good results in additiions and enlarged congregations. The list of sermon subjects announced beforehand makes an appealing spiritual menu.

Bentonla: Rev. Andy Tate, pastor of the Lebanon Junction Baptist Church of Lebanon Junction, Ky., preached at Bentonla Sunday and is assisting Pastor A. A. Kitchings there this week in a Sunday school study course. James Foster is also leading in a B. Y. P. U. study course at Bentonla this week.

We have read the life of John Mason Peck, the Pioneer Missionary by Matthew Lawrence and found it an informing and interesting story. Mr. Peck was one of the foremost pioneer Baptist preachers, who had as much to do with the religious development of what we now call the middle west as any of the early missionaries. He was born in New England, tarried a while in New York, but spent most of his mature life in Missouri and Illinois. He was a manysided man, and one with far vision. He was evangelist, educator, organizer, administrator, historian and publisher. His period was in the first half of the past century and he left his mark on every department of Baptist life. The story is well written. It is brief, 118 pages and sells for \$1.00. It is published by Fortuny's of New York.

Pastor Louie D. Newton of Atlanta gives in the Christian Index an experience which he had recently in Missouri: Rounding a curve on the highway between St. Joseph and Kansas City a few weeks ago, in company with Dr. Edgar Godbold, we saw a number of cars stopped in the road, and the state patrol investigating a rather nasty spill, involving a big freight truck and a fast, small passenger car. We were signaled to pass on, but as Dr. Godbold brought his car practically to a stop to ease through the traffic, I heard the driver of the small car, frantically waving his arms, say to one of the officers: "To hell with the law. Give us more liquor and wider roads." He adds the comment that this nation is getting into the liquor business on a big scale. In 1937, \$3,530,000,000 was spent in the United States for legalized alcoholic liquors. Approximately twice as much as was spent for liquor in 1934, the first year that repeal went into effect. The statistics show that we are spending nearly \$1,000,000,000 more for alcoholic liquors than for education, including elementary, high schools, colleges, universities, teachers' colleges, Indians, and schools for those who are delinquent or mentally deficient. The first year of repeal the milk consumption dropped in the United States 37,000,000 quarts, the second year 59,000,000,000, and the third year 69,000,000,000.—Ex.

Sparks and Splinters

Secretary D. A. McCall will preach the commencement sermon for Mississippi College June 2, and Hon. M. C. McGehee of Texas, a M. C. alumnus of 1926 will give the baccalaureate address.

Lyon: Sunday school attendance for three months of Christ-Centered Crusade (Feb.-April) 21% above last year, 27% above preceding ten-year average. April attendance, average 79, best April since 1926.—B. Fr. Smith Pastor.

First Church, Knoxville, Tenn., celebrated on May fifth the nineteenth anniversary of the pastorate of Dr. F. F. Brown. Congratulations to this great church on having one of the most efficient pastors in the South.

Speaking of "essentials" and "non-essentials," just bear these words of the Lord in mind: "No word of God is without power"; and, "Whosoever, therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven."

Evangelist A. D. Muse of Memphis was with Pastor W. E. Hellen in a meeting in Superior Ave. Church, Bogalusa, La. There were 40 additions to the church, 14 of them grown men. Herbert Dickerson song leader and personal worker has joined him in work. Their next meeting is at High Island, Texas.

For 69 years the American Tract Society has been giving Bibles to Freshmen in the West Point Military Academy. This year there were 549 given. The Bible is studied here as English. About 500,000 tracts were given to World's Fair visitors and to people at Gipsy Smith's meeting. Twenty-nine colporteurs are employed.

Clifton Church, Scott County, on Sunday afternoon, May 5 organized a B. T. U. under the leadership of Pastor Sollie I. Smith. Good attendance and interest. Officers were elected and four unions started, including the B. A. U. Miss Mozelle Calhoun was elected director. Early Sessions, C. C.

It is said that one of the cold drink companies spent a million dollars in posting signs across the continent to tell the public that its product is "delicious and refreshing." Whether you use that drink or not, you know what is claimed for it and who stands back of it. If publicity is good for a cold drink, it ought to be good for a church.—Ex. Also for a college.—Ed.

The Southwestern Baptist Theological Seminary will have the annual Alumni Breakfast Thursday morning, June 13 at 7:15 at The Southern Hotel, Baltimore, Maryland. Dr. R. C. Campbell, general secretary of the Texas Baptist State Convention will be the principal speaker. All Seminary alumni and friends are urged to attend.—W. Perry Crouch, Pres. Alumni Asso.

There is a sentence in the first paragraph of my article on "Barthianism" that I think should be corrected. In the Record it is "This is because reason and the competence of humanity in religion has spoken." In the copy it is, "This is because reason and the competence of humanity in religion are thought to be of no value. Man must look to God alone. God has spoken."—Mark Lowry.

Mississippians are not surprised that Dr. Cecil S. Johnson is making a name in his department of History and Social Science at the University of North Carolina. Recently an article by him on "Social Science Survey Course For Freshmen" was published in the "Journal of Higher Education." Dr. Johnson is a son of the late Dr. J. L. Johnson, Jr., and of Mrs. Johnson, now living in Jackson.

Mark Wade Jones is the new son of Dr. and Mrs. S. H. Jones of Brookhaven, named for both his grandfathers. The work of the Brookhaven church is being greatly blessed; good attendance at all services, finances in good condition; more than 80 additions since the first of the year. Preparation for painting and repairs are being made.

Rev. J. B. Smith of Ackerman has been called to the pastorate of the church at Hernando. We have not heard his decision. He has done excellent work in his present pastorate.

Pastor Blanding S. Vaughan of Southside Meridian writes: "Had a great week with brother Scotchie McCall preaching. He brought us great messages; crowds were large. The church was revived and we received 18 members, nine for baptism."

A joint ordination service of deacons for the churches was held at Pleasant Valley Church last Sunday. The other church was strong River. The new deacons are J. C. Grubbs and C. Z. Welch at Pleasant Valley and Burnice Lee and Perry Westmoreland at Strong River. The pastor of the two churches is Rev. Guy Little, a native son of Simpson County, who is doing good work in his home county.

We give below the railroad rates from Jackson to Baltimore and return: Roundtrip coach clergy \$20.40. This does not permit use of Pullman. Roundtrip first class clergy \$31.55. This permits use of Pullman, but does not pay for the berth. Roundtrip coach \$29.50. Roundtrip first class \$48.05, permitting use of Pullman. Pullman, lower berth, one way \$7.90. Upper berth one way \$6.00. Thirty day limit with stopover.

Some of the daily papers tell of the arrest of two men near Pass Christian in Harrison County for running an illicit distillery, "with the goods on 'em." They were both officers of the law, and had both served sentences for similar violations in the past. One of them had been arrested twelve times in the past thirteen years. They had served times in the county jail and in the federal penitentiary.

Pastor T. R. Coulter writes from Richton that on Sunday a beautiful painting over the baptistry was presented to the church in honor of Mrs. C. S. Bentley, one of the older members who has been faithful through all the years. On Sunday evening the congregation enjoyed an address by Rev. A. Mauricio of Portugal, interpreted by Mr. Herbert Baker, a Margaret student from Brazil. "Their coming has meant much to our church."

Brother E. S. Hutcherson, pastor of Trinity Church, Houston, Texas, and I assisted Pastor V. B. Breazeale and the church of Bartlett, Tex., in a ten days meeting the later part of April. We had fine crowds and a good spirit. There were several additions for baptism and by letter. At the present I am preaching and singing in a meeting with the church at Georgiana, Ala. Brother Jennings Baggett is the good pastor.—Joe Canzoneri.

Dr. M. E. Dodd of Shreveport suggests that the Southern Baptist W. M. U. Convention meet for its first session hereafter on Wednesday, and the Southern Baptist Convention meet on the following Monday, with a lap over for both on the intervening Sunday. "This would give each group sufficient time for the transaction of important business without having to work under pressure, and would insure full meeting on the intervening Lord's day."

Whenever it becomes necessary to send an ambassador to the Pope in order to "get the low-down" on what is happening in the political world, it is evident that the Vatican is meddling entirely too much with the political world. Nobody would oppose the work of the Catholic church if it stuck to religion, but when it becomes political it is a serious menace. And political it is and always has been. "The Catholic church never changes," except that it gets more like itself.

We were told a few days ago of a man who had written an article in opposition to the bill which provides free text books for Catholic schools. He offered the article to several papers in the state only one of which published it. This gentleman is well known and highly respected. The only reason he could think of why his article was refused was the fear of Catholics by the publishers. It is a singular commentary on the "freedom of the press" so much flaunted. Gentlemen of the press, why so scared?

Pastoral Problems

By Norman W. Cox

"Newly Weds"

Those who are about to be married and those who have recently married constitute an unusual opportunity for the pastor. The following illustrates this. A few years ago I was trying to win one of the outstanding young business men in the city where I was pastor. He was difficult to interest. I had determined to win and had laid siege to his soul. He had been married about fifteen years. Finally he said to me if the pastor, when I got married, had made one-tenth of the appeal you have made to me I would have become a Christian. I was ready then to say yes to any good suggestion. That remark opened my eyes to an opportunity I had not realized before. I have followed it up since. It is true. We have an opportunity to offer Christ to those who are about to be married and those who are recently wed under circumstances that in the average are very favorable. We should not miss it.

—BR—

The Second-Ponce de Leon Church, Atlanta, Ryland S. Knight pastor, is considering a change of name.

Dr. George Braxton Taylor who originated the Sunbeam Bands, passed his eightieth birthday the last week in April.

On May 1 Tuscaloosa County, Alabama, gave a good majority for a dry county. It was the largest vote ever polled in the county on any single issue.

The Alabama Baptist State Convention will meet in special session at Judson College, Marion, Alabama, May 16 to consider the interests of Judson College.

Christian business men in New Orleans are financing a "Gospel Hour," over WSMB, 1320 Ks at 8 o'clock Sunday morning. The preacher is Dr. J. D. Grey, pastor of First Baptist Church.

In the three years pastorate of Dr. Jno. E. Buchanan at Southside Church, Birmingham, there have been 627 additions to the church, and \$217,960.70 given to all purposes; of which \$110,129.02 went to missions and benevolences.

Of the 1,226 patients in the Baptist Hospital in New Orleans, there were: Catholic, 292; Episcopalian, 28; Evangelical, 13; Jewish 12; Lutheran, 25; Methodist, 52; Presbyterian, 36; others, 44; unaffiliated, 629; Baptists 95.

The Mississippi Baptist Hospital held the graduating exercises, Monday night at First Baptist church, Jackson. There were 24 graduates. The address was made by Rev. J. W. Middleton of Clinton.

"The Prayer Perfect" is a study of the "Lord's Prayer," by Harry Rimmer, D.D., Sc.D. This is a subject of unending interest and importance. The author gives some helpful interpretations. The price of the book is \$1.25, and it is published by Fleming H. Revell.

"The Letters of a Father To His Daughter" is a new book made up of letters written by Congressman, Abraham L. Brick of Indiana to his little daughter between the years 1901-1908. They seem to be matters of personal interest. Price \$1.75. Christopher Publishing House, Boston.

Dr. J. W. Middleton preached the Commencement sermon for the Clinton High School last Sunday. The commencement address was by Prof. Chester Swor on Monday evening. These prophets are not without honor in their own home community.

Prof. Chester Swor recently helped Dr. D. I. Purser in a youth's revival at Woodlawn church, Birmingham. Eight young people offered themselves for definite Christian work, five of whom are students at Howard College. There were twenty-one accessions to the church during the revival.

AT "THE ELEVENTH HOUR"

By Vernon H. Cowser

In the early Spring of the year 1903, a deacon appeared almost breathless at my home in Brantford, Canada, to urge that I go at once to visit his father-in-law who while quietly celebrating his hundredth anniversary had inquired, "Would that young man who prayed with us on the side veranda two years ago, whom you called 'pastor,' be willing to come over for an interview?" The question had added to the half a mile ride on his bicycle, an excitement the deacon had interpreted as a good omen, which fact you may understand when I recite the incident to which he had referred.

It was the first Lord's day of my pastorate of the Park Baptist Church, that city, when I had been hailed by that deacon to come in and meet this father-in-law, then 98 years of age, a highly intelligent native Englishman whose name was Phillips. Being at that time the oldest person I had ever met, and finding him very deaf, I seated myself at his side, congratulated him on reaping the reward promised to the righteous, "with long life will I satisfy him and show him my salvation," Psalms 91:16, and after quoting other special promises to the aged I knelt and prayed close enough to his best ear that he could hear every word.

Imagine my surprise on meeting the good deacon later, to learn that he was a noted Atheist who had openly insulted his wife's rector whom she had sent to win him to the Lord, and that I should consider myself fortunate not to have received a similar insult. Not one word had the aged man uttered concerning the impromptu pastoral visit on the side veranda, until that morning, which had resulted in the deacon's hurried call. Fearing he might have felt symptoms of an approaching end, I hurried to his side, and from arrival near the noon hour until 6 o'clock, I remained listening to his remarkable story of the change he confessed to have taken place, and writing on a slate he furnished the answers to his many queries.

He began by reciting his sense of anger and unfairness at the church into which he had been born, and thrust by an act of so-called baptism which allegedly made him "an heir of God, and an inheritor with the saints in light" without his knowledge or consent. This was followed by the usual bitter criticism of hypocrites in churches, faults of ministers, and expressions of personal superior righteousness which comprise and exhaust the chief vocabulary of the cynic, resulting in an atheistic attitude toward "all the gods that be" in general, and all religion in particular.

For economic reasons he had been in this daughter's home since the age of 70. Each day during these 30 years she had supervised his life and needs, capping the maids work in his room by placing on a table near his bedside, a copy of the Bible and the weekly Canadian Baptist. She took pains to so place them that she could tell if they had been used, but frequently expressed regret that no evidence appeared that they ever had. It was for me to discover he had early suspected her reason for laying the paper parallel with the Bible one week, and criss-cross the next. So he had always locked the door on reading and replaced them in exactly the same position before unlocking it. He confessed to me that during the 30 years of this procedure he had read the Bible through each year, and the paper through each week. As a result, he found himself in the position of the Bishop in Browning's "Ring and the book"—believing his doubts, and doubting his beliefs.

What he wished to know of me was, first, if the change in his inner attitude toward God, the Saviour, ministers and the church, could properly be termed "conversions." Secondly, if God could honorably and would save him after so long a life spent in denouncing Him and his revelation? He was frank to confess that next to the inspiring stimulus of the Bible itself was the helpful suggestions of the weekly read "Baptist," and more specifically the sermons of F. B. Meyer,

published therein, that produced the marvelous change I was happy to confirm as from the Lord Himself. As a result of satisfying answers to his various questions that had troubled him his face reflected the glory of that peace "that passeth all understanding" during the two remaining years of his life, and I went down from his chamber feeling as must the favored three after the mount of transfiguration experience.

So true is it as a rule that those people "who expect salvation at the eleventh hour usually die at 10:30," I am happy to record this one notable exception in a ministry of 56 years. Particularly for its encouragement never to despair concerning the hardest or most hopeless prospect, and especially to see that the weekly visits of our wisely edited state paper, The Baptist Record, are made available in every Godless home in Mississippi.

A PERIL WITH A CHALLENGE

J. E. Gwatkin, Librarian, B. B. I.

The following article, by an outstanding librarian, with introduction by President Hamilton, reveals to Southern Baptists a serious peril, with a challenge for a most valuable and timely service.

By President W. W. Hamilton:

The Baptist Bible Institute rejoices in its wonderful library, and this article by Librarian John Hall Jacobs adds greatly to our fear of losing it by fire. Mr. Jacobs is in charge of the New Orleans Public Libraries, and is most competent to evaluate the thousands of volumes the Institute owns. We are praying and believing that the urgent need of a fireproof building will be met. What more valuable and meaningful a memorial could there be than this?

By Librarian John Hall Jacobs:

Approximately two years ago I became Librarian of the New Orleans Public Library. During my tenure I have visited most of the libraries of this community and state. I expected and did find a wealth of material in many of these libraries. The Howard Memorial Library has splendid holdings in Louisiana Americana and attracts scholars working in this field from all over the country. Tulane has a fine selection of books and so has Sophia Newcomb College. These three libraries are soon to be merged and housed in a \$700,000 structure now under construction.

I had heard of these libraries before I came to New Orleans, but I was unprepared for my visit to the Library of the Baptist Bible Institute. Its praises had not been sung by bibliophiles. Its resources are out of keeping with the unimposing exterior of the building—a wooden structure which once served as the foundry of the Newcomb Fine Art School.

While I am no authority in the field of book rarities I soon discovered that the collection was splendid and had been gathered with great care and selection. Dr. J. E. Dean once called this library, with its more than 50,000 volumes, probably the greatest Baptist research library in America. After viewing its holdings, one is prone to agree with him.

Unique in the collection is a complete history of the Tractarian Movement, probably the only one in existence. It contains 2,000 volumes. Another item is a copy of Dr. Sommes' Godly Treatise which is one of the three known copies in existence—the two others being in the British Museum and the Cheltenham Library of England. There is a set of Byzantine History valued at \$5,000; a Greek Lexicon which was used by Henry Clay while he was in New Orleans; a Polyglot Bible; an official transcript of the manuscripts relating to the Baptist movement in Holland during the time of the Pilgrim Fathers, which is probably the most valuable single item in the collection.

Many of the standard literary periodicals are represented by long "runs." There are files of the Edinburgh Review for 142 years complete and the London Quarterly for 140 years. In the field of church periodicals the following are noteworthy: English Baptist Missionary Magazine,

1809-1854; American Baptist Missionary Magazine, 1826-1869; Rippon's Baptist Register (London), 1780-1802; Baptist Quarterly Review, 1836-1861; Christian Baptist, 1823-1829.

All these however do not constitute the greatest wealth of the Library, which lies, I think, in its holdings of associational minutes, annuals of the various state conventions and district associations, printed addresses and pamphlets.

There are 5,000 volumes of sermons by the world's greatest preachers; 3,000 volumes on baptism—the most complete collection on that subject in the world. There are many manuscripts, printed addresses, and letters. The William Carey Crane letters and Huguenot Papers are important.

The personal library of Dr. John Tyler Christian containing 15,000 volumes and valued at \$40,000 was acquired during the session of 1919-20. Dr. Christian spent forty years, and toured England, France, Germany and Holland, in collecting this Library.

Only the years that lie ahead can accurately evaluate this great library—not the greatest in number of volumes, but one containing many unique and irreplaceable volumes. From the pages of its volumes scholars will uncover hidden facts and immortalize forgotten lives by the biographies they will write. They will write histories, not only of the church but of sections of the country as well. They will explore remote corners of Baptist history and piece together fragmentary legends and stories.

They will do all this and more if these priceless records from the past are not lost by fire or destroyed by the lack of adequate bindings. The great danger is fire! Is there not somebody with the means and inclination who will provide safe quarters for these volumes? Dr. J. E. Gwatkin, Librarian of the Institute, estimates that \$100,000 will erect a building to meet the requirements of the Library. Could a more fitting memorial be provided than a modern fireproof building, housing these valuable books.

Baptists make much of the teaching of stewardship—holding something in trust for another. They encourage the fullest development of the latent potentialities of the individual and emphasize the importance of transmitting a noble heritage to their posterity. This is most praiseworthy and so is its corollary; the safeguarding for our posterity of those living words of our greatest leaders. Shall we run the risk of seeing these records lost in smoke? Is not the greatest price for guaranteeing their safety cheap enough? Can we stand before the bar of history and admit our negligence in this important matter?

Inquiries concerning details should be addressed to J. E. Gwatkin, Librarian, or W. W. Hamilton, President, 1220 Washington Avenue, New Orleans, Louisiana.

Rev. M. C. Whitten has done a most creditable work at Mackville, Ky., since he graduated at Mississippi College and the Louisville Seminary. There are nearly 500 members in his church, many of them the fruits of his ministry. Like any good Mississippian he would not be averse to coming back home, and we should be glad to welcome him.

The indebtedness on the church at Baldwin was paid off the first Sunday in May with some left over for the repair fund. Pastor C. E. Patch began preaching in a revival at Verona Sunday evening. He has engagements for meetings with Osborne, Oak Hill, Ashland and Mt. Olive. Dr. J. P. Kirkland will assist him in a meeting in Baldwin the second Sunday in August.

Dr. J. V. May of Port Gibson passed away last week. He had been in poor health for many months. He was for many years a practicing physician in this community. He was during most of this time a deacon in the church and was a strong support to it and to every good cause. He stood for righteousness and for the faith of the gospel when his aid was surely needed and friends of the Baptist cause were not numerous. His wife and his only son preceded him a few years ago.

EDITORIALS

PAUL'S PETITION

A man is ready to pray only when he has some definite apprehension of God, as we have seen in the previous article. Then he will know better what to pray for, and can pray with assurance. In Ephesians 1:17ff. Paul prays first that the God of our Lord Jesus Christ the Father of Glory, may give them "a Spirit of wisdom and revelation in the knowledge of Him, having the eyes of your heart enlightened." Then follows the mention of specific things which he prays for them to know. But first the work of the Spirit must be done in them before they can know anything worth knowing. It is the will of God to make known. He is willing to make known to us all things. It is His intense desire to do so. The difficulty is not in His will, but in our disability. Sin has done its deadly work in us in blindness. He came to take away sin; to open the eyes of them that were blind. And what Paul asks here is all in line with the will of God; a Spirit of wisdom and revelation, the eyes of your heart enlightened. This is all in line with what is told us throughout the scriptures, from "Let there be light" on through the Gospel of John where we are told "the life was the light of men"; or in Matthew where Jesus speaks of himself as "the light of the world."

He touched men's eyes and they were opened. Our hope of knowing anything in the spiritual world, the world of truth, is that he will give us a "spirit of wisdom and revelation." As he made the natural eye susceptible and sensitive to light, so He "enlightens the eyes of our hearts," that we may see the kingdom of God and the glorious things within the kingdom. But don't fail to notice that Paul speaks of the Spirit of wisdom and revelation in the knowledge of Him. Until you see Him, you will see nothing else worth while. "In thy light shall we see light." If we have the "knowledge of Him," it is not far to the knowledge of all things in the kingdom of God. For in Him are hidden all the treasures of wisdom and knowledge. Col. 2:3.

On the other hand we will know Him the better when we know the specific thing which Paul includes in his prayer. Briefly these are three things: that ye may know (1) what is the hope of His calling; (2) what the riches of the glory of His inheritance in the saints; and (3) what is the exceeding greatness of His power to usward who believe. Let us look at these a moment.

First is "what is the hope of His calling." If you know what God has saved you from, you ought to know next what he has saved you to. From sin to what? What did God save you for, what does he mean to do with you, to make of you after he has saved you. The latter is hardly less important than the former. To what may we look forward? What is the end of our salvation? Unless we know where we are going, we cannot well travel the road.

This Paul regards as a matter of revelation. We can learn it from God only, by the spirit of wisdom and revelation, the eyes of our heart being opened. God made it known to Paul, and He will make it clear to us. Here are some scriptures that will help us. "That we may grow up into Him." Till we all come to the full grown (matured) man, the measure of the stature of the fulness of Christ. "I press on, if so be that I may lay hold of that for which I was laid hold on by Christ Jesus." I press on toward the goal unto the prize of the high calling of God in Christ Jesus. These scriptures and others make the goal, the end and aim of salvation to be the reproducing of the image of God in us; the attainment of the likeness of Christ. "We know that when He shall be manifested we shall be like Him, for we shall see Him as He is." We were made originally in the image of God, and we shall be remade in that image. "That ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth," Eph.

4:23-24. He has predestinated us unto adoption as sons through Jesus Christ unto Himself; that we should be holy and without blemish before Him in love. "The law of Jehovah is perfect restoring the soul." "That ye may prove (demonstrate) what is the will of God." If we ever come to "know what is the hope of His calling," we shall never be satisfied to live on a low plain, or to reach less than the goal which he has set for us, the image of God as seen in Jesus Christ.

The second item in Paul's petition is that they may know "the riches of the glory of His inheritance in the saints." Notice the superlatives which he uses, "riches," "glory." Notice also the plural number of "saints." It is the aggregate of them that constitute "His inheritance," whereas the "hope of His calling" is attained by the individual. The whole body of the redeemed constitute Christ's inheritance. He is not speaking of our inheritance, but of His inheritance. It is not now what we are going to have but of what the Lord Himself will have in us.

The important thing in the eyes of God, the thing which He is primarily concerned about, the thing which he regards as personal and of personal interest to Him is not the material universe but men restored to the likeness of God. The material world is but the scaffolding, the real house is the household of God, the household of the faith. This is not to discount the value of the world in which we live, but to prove the worth of the people who live in it. The important thing is not the school house, nor the text books, but the children in the house who use the books. Material possessions, comforts and means of subsistence are important only if they produce men. God can and will wipe out all material worlds. The heavens and the earth shall pass away, but man is immortal.

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visited him? For thou hast made him but little lower than God, and crowned him with glory and honor." How sorely do the eyes of our heart need to be enlightened that we may know values. A man's life consisteth not in what he has even when he has abundance. The things of value are the elements of character which God seeks to produce in us. His inheritance is not in acres or stocks, or mountains of gold, or treasures of precious stones. His joy is in the love of men's hearts, in purity, in truth, wisdom, righteousness, holiness, kindness, gentleness; when these are embodied in the lives of His saints. He is not concerned primarily about the soil, but the fruits which grow up out of the soil.

When Cornelia the Roman matron had listened to the story of her friend about her pearls and rubies which constituted her wealth and adornment, she brought in her two boys and said, "These are my jewels." The Lord says, Mal. 3:17, "And they shall be mine, saith Jehovah of hosts, even mine own possession in the day that I make."

—BR—

Pastor Eli Callahan has prepared this program for the church loyalty campaign at Bethel Church (Buck's Branch) in Pearl River County. Speakers from Monday night to Friday night in order are: Rev. W. E. Hellen, Dr. O. P. Estes, Rev. J. P. Culpepper, Mr. J. Mitchell, Mr. J. N. Stewart, and the pastor. All the people are urged to attend. Sunday, May 26th the spring revival begins, with Dr. L. B. Campbell preaching. The singing will be by local talent led by Mrs. Callahan.

Dr. M. E. Dodd says that in the meeting in First Church, Shreveport, Dr. Truett preaching, people came from far and near crowding the house. The greatest interest in 28 years. No sensationalism, just plain preaching of the gospel. Forty-five were baptized during the meeting; others stand approved; a good number by letter also. Dr. Truett was never better, his voice clear, his mind alert, his passion for souls unabated. His loyalty to Christ, the scriptures and the church have helped many.

SYMBOLS OF SOVEREIGNTY

—O—

Every commandment in the Bible is an expression of the sovereignty of God. He never surrenders that sovereignty in any instance; nor does He permit us to speak lightly of it without incurring His serious displeasure and inviting His chastisement. The thing to be upheld at all cost is the authority of God, his unimpaired and unquestioned right to rule in the universe He has made, and among all the people whom He has created. Until His authority is recognized and His reign is established, there is no peace with God and no possibility of reconciliation with Him. The gospel begins with "the kingdom of heaven is at hand"; and the revelation ends with, "The throne of God and of the Lamb shall be therein."

While all the commands of God are the expressions of His sovereignty, there are certain ones which stand out preeminent over others in this matter. When God put man in the garden of Eden, He gave him great freedom. "He said of all the trees in the garden thou mayest freely eat." But He made one reservation: "of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." This was none other than a symbol of the sovereignty of God. It was to make man conscious of the right of God to have His way, and the obligation of man to recognize that God is the final sovereign.

As in the beginning of the human race God set before man this symbol of His sovereignty, so in the choosing of a special race to be God's heritage he put amidst the ten commandments one which signified the right of God to unquestioned obedience on the part of man. He said, "Remember the sabbath day to keep it holy. . . . It shall be holy unto the Lord thy God." The reason for this command is found in the universal requirement that men should give recognition to God's right to control.

In another place it is said that "the sabbath shall be for a sign." Just as the flag of the United States is a sign that the sovereignty of the government is established here, prevails here and must be recognized here; so the sabbath is a perpetual reminder of God's sovereignty. To defile or destroy the flag, or ignore that it is a reminder of sovereignty; so to desecrate the Lord's day, to treat it as if it were not holy, is to refuse the authority of God. There is no surer evidence of defying the right of God to rule over us than to ignore the Lord's day. It is treason against God.

God in like manner put at the beginning of the Christian life the ordinance of baptism as a sign of His sovereignty. The purpose of it is to test the loyalty of His people. It is the first act of a Christian by which he declares his submission to the authority of Jesus Christ. It carries within its form, or mold, the essential experiences of a Christian and the essential facts of the gospel. But what we are now saying is that being at the very beginning of the kingdom of God in us, it is a symbol of His sovereignty, a recognition of His right to reign.

If there were no other reason for baptism and for the preservation of its original form, the fact that it is first of all a symbol of surrender to Jesus, is sufficient to compel its observance. Some early Christians called it a sacrament, not in the sense it is used today, but as it meant originally, the oath of allegiance which a Roman soldier took when he entered the army. What right has any one who refuses obedience here, to claim allegiance to the Lord Jesus?

—BR—

The first Baptist missionary in California began his work there ninety-one years ago.

In Washington, D. C., 1917 there was one saloon to every 1,500 people. Now there is one to every 355 people, though not called saloons.

Preachers can hardly find a more helpful book to read than that of Jeremiah. There seem to have been prophets in his day that stole the Lord's word from their neighbors.

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STOPPED BY THE SPIRIT

Luke in writing about Paul's second missionary journey, in the Acts of the Apostles, tells us that after Paul and Silas had gone through Syria and Cilicia and Lycaonia, he was "forbidden of the Holy Spirit to speak the word in Asia" (probably the most populous province in Asia Minor); and a little later when he assayed to go into Bithynia, "the Spirit of Jesus suffered them not." Thus he makes it manifest that the Holy Spirit, who originated the missionary enterprise at Antioch in Syria, is still in control and immediate direction of it, and of the missionaries. This truth which is conspicuous in the lives of missionaries is applicable to all Christian lives.

We may not in every instance be conscious of the Holy Spirit's direction. The Lord leaves much to our own choice and initiative. As long as our plan is in harmony with the Lord's plan, we do not need specific instruction, nor divine interference. The Lord allows us to develop personal initiative. It is best that we shall be permitted to do so. Indeed the Lord may be directing us in times like this when we are not conscious of it. We become conscious of it only when he stops us and directs us in a way that we had not intended, nor even desired.

The Lord wants us to remember that we are His, that we act under His orders, and must submit all our plans to His approval, or change them at His direction. It does not seem that Paul showed any irritation or disappointment at this, but that he accepted it in the spirit of obedience. The Lord interferes when we are about to go contrary to His will, or when He has a better plan for us.

Job said at one time, "All my plans are broken off," or frustrated. That may be, but God has a better plan. We know only in part. We see as in an enigma, in a mirror. God has a plan for us that fits in with a larger plan, a plan that includes many others, and one that extends over an indefinite period. He had it for Paul and He has it for us.

Paul probably at this time had no intention of invading Europe with the gospel. But God looked to the ends of the earth and to the end of the age. He must not stop in the province of Asia now, nor turn back to the provinces on the Black Sea.

The Lord helps us and leads us as much by what He forbids or prevents our doing as by the things which He allows or personally directs. To prevent one course is to open another and a better one.

Paul had hitherto been following the Holy Spirit's direction, and so God makes manifest His direction more clearly. Hitherto he had been led of the Spirit, but the Spirit had led him along the way of his own inclination, in a country and among a people with whom he was comparatively familiar. But now the Spirit's direction becomes more manifest by directing him in a way he had not chosen.

At first Paul was apparently more under the influence of Barnabas. Barnabas was a native of Cyprus and to Cyprus they went. Now he can not depend on Barnabas. He had broken with him and he is thrown more directly on the leadership and support of the Holy Spirit. All of us have experiences and tests like that. To be thrown on our own resources throws us more completely on God. These experiences make us conscious of our need of Him. And we learn how willing the Spirit is to help and guide. We recognize His right to direct us, and look more and more to His guidance.

If the Lord halts us in our plans; if He prevents our carrying out our own purposes, it is that we may submit to and join up with him in a bigger plan and a higher purpose.

Every church and every association in Mississippi should pass and send to your congressman and to President Roosevelt a resolution asking for the recall of Mr. Roosevelt's ambassador to the pope.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

HONOR ROLL

Below the Record will list the churches that plan to send their pastors to the Southern Baptist Convention at Baltimore. So far no pastor has notified us that his church plans to send him. Send the Record the name of your church if your church plans to send you.

THE RECORD ADDS ANOTHER

Among the recent additions to the list of more than 400 churches that have adopted the EVERY FAMILY plan are:

Pachuta—J. E. Wills
Ellison Ridge (Winston)—J. F. Carter
Mt. Pisgah (Rankin)—C. Z. Holland
Mt. Olive (Amite)—S. G. Pope
Leakesville—W. E. Stewart
Antioch (Greene)—W. E. Stewart
Dixon (Neshoba)—C. C. Weaver
North Columbia (Marion)—W. O. Carter
Berwick (Amite)—W. C. Woods
Oral (Lamar)—G. G. Mooney
Pine Grove (Jones)—B. S. Hilbun
Centreville (Jones)—B. S. Hilbun
Sand Hill (Jones)—B. S. Hilbun
Monticello—D. O. Horne
Hickory—L. Gordon Sansing
Coopersville (Scott)—Mack Hughes
Sand Ridge (Scott)—Harry P. Day
Pinola—Guy Little
Toccopola—W. T. Darling
Jonestown—B. Frank Smith
Zion Hill (Amite)—C. M. Day
Hermanville (Claiborne)—R. A. Tullos
Such popularity must be deserved.

More than 400 churches in Mississippi can't all be wrong.

HERE'S PROOF OF THE PLAN

The Every Family plan does help.

Read the reports below.

The board of deacons of the Morton Baptist church recommended a raise in the pastor's salary last Sunday, April 28. They also recommended the EVERY FAMILY plan.

Our church (Pascagoula) has adopted the unified budget, so we have discarded the "old pot and pan" financing plan. The Lord is richly blessing the church. Pascagoula is an EF church.

Last year the Canton church gave for all purposes \$10,219.83, which is about \$1,600 more than the year before. Canton is an EF church.

Skene: Interest here seems to be on the increase. New faces are appearing at our services. We had more in Sunday school and at our preaching services last Sunday, April 22, than we have had since we moved here a year ago last August. Skene finds that the EF plan helps.

The receipts of the Convention Board for December were \$5,000 ahead of those of one year ago. The Cooperative Program receipts were \$2,000 ahead of those for the same month a year before. And the Circulation of the Baptist Record was ahead of the same month a year ago. As Baptist Record circulation goes up so does every phase of the work.

The Sunday school at Forest has now an average attendance of as many as were enrolled two years ago. The year 1940 promises to be the best ever, every organization showing increased attendance and interest. The response to the every member canvass is excellent, many increasing their gifts. Forest was the first church in Mississippi to adopt the EF plan.

Dear brother and friend:

I regret to know that my subscription has ex-

pired as I am not able to renew. I am an old man 80 years old and am not able to work, so you see I can't do very much work of any kind.

This brother would appreciate the Record. Someone should send the Record to him. Send it today.

—BR—

S. S. AND B. T. U. ATTENDANCE

Jackson, First Church	964	228
Jackson, Griffith Church	754	352
Jackson, Northside Church	217	55
Jackson, Van Winkle Church	110	35
Jackson, Southside Church	107	77
Union-Beaumont R. F. D.	30	
Richton Church	207	
West Laurel Church	872	291
Louisville Church	159	
Enterprise Church	59	
Crystal Springs Church	282	123
Clarksdale Church	631	155
Fellowship-Lorman	26	24
McComb, First Church	463	113
Riverside Church	48	26
Bay Springs Church	122	
Bay Springs, May 5th	123	
Concord-Franklin	64	
New Albany Church	445	105
Bethlehem-Jones	111	
Eden Church	35	21
Sylvarena	78	53
Laurel, Second Ave.	479	
Cross Roads, Webster	69	
Double Springs-Cumberland	97	
Bethel No. 3-Indianola R.F.D.	126	
Pascagoula, First Church	279	128
Springfield-Scott	112	
Vicksburg, First Church	571	206
Bethesda-Oktibbeha	43	
Rienzi Church	56	

—BR—

There are said to be 32 Catholic priests working among Negroes in the Mobile Diocese.

Dr. Jas. A. Gaines an educator in Kentucky is advocating an Education Commission for Baptists in Kentucky. That's a good suggestion if the Commission pushes Christian Education instead of putting the brakes on.

The building in which the Southern Baptist Convention meets in Baltimore is said to seat 12,000. The W. M. U. occupies it from Sunday through Tuesday, June 9-11. The Convention from Wednesday through Sunday, June 12-16.

The U. S. Supreme Court says: "The Twenty-first Amendment sanctions the right of a state to legislate concerning intoxicating liquors brought from without, unfettered by the 'commerce clause.' Without doubt, a state may absolutely prohibit the manufacture of intoxicants, their transportation, sale, or possession, irrespective of when or where produced or obtained, or the use to which they are to be put. Further, she may adopt measures reasonably appropriate to effectuate these inhibitions and exercise full police authority in respect to them."

Our readers are probably interested in getting the exact wording of the resolution passed by the General Conference of the United Methodist Church, meeting recently in Atlantic City; their message concerning the appointment by President Roosevelt of an ambassador to the Pope. They said: "We therefore respectfully but with genuine earnestness urge our President to recall Mr. Myron C. Taylor. His appointment has created a spirit of uneasiness and resentment in the minds of a great number of people, and instead of promoting peace has engendered discord and strife, which seem calamitous at this time when there is imperative need for harmonious united action on the part of those who fear God and love righteousness."

—BR—

Wife: "My husband wants me to take a trip around the world, but I think I want to go somewhere else."

—BR—

Teacher: "Now, Freddie, explain the difference between 'sufficient' and 'enough'."

Freddie: "If mother helps me to cake, I get sufficient. If I help myself, I get enough."

A BRIEF OF BARTHIANISM

Article Two

By Mark Lowry

(Continued from last week)

Having thus sketched a background, we shall now attempt to deal with the Barthianism of Barth himself. Barth's ideas and theology are constantly changing. He launched out rather wildly and radically in the beginning, but is calming himself a bit in recent months. Probably his best and most typical work is *God in Action*, a series of five theological addresses, published by Round Table Press, New York, 1936. He sets forth in this work (what may be termed) a brief "Barthianism." It is to this work that we now turn our attention.

Revelation

Barth begins with revelation, which is the event of God's sovereign initiative. God is the far-away, strange, holy God. He is gracious, however, to make known His will to man. His revelation, therefore, is certain. God has made himself what we are in Christ. Christ assumed our nature and died for us. God is with us, beside us, for us. Revelation is an act of forgiveness, of sanctification, of promise. All is included in revelation that comes to the prophets and apostles.

The scheme of God's revelation he gives under a military figure something like the following: There is the enemy of God and man, which is evil. God faces the enemy. His front line was composed of the apostles and prophets, who received His testimony, or revelation. They became His Church. These on the front line gave their testimony to others farther back. As those behind received the revelation, they confessed, or acknowledged, God and His revelation. Time elements are not much considered. God does not take account of time. As each new group confess and begin to testify, they become church and witness in God's army. God speaks; man must obey, and communicate God's revelation, or message, to those more removed from God.

God's revelation may be interrupted. There have been three serious interruptions. The first of these was in the fourth century concerning the Trinity. The second was in the sixteenth century when the Reformation doctrine of free grace was at stake. The third is in progress at the present time, and is an attempt to secularize modern man. It is to counteract this secularization that Barth labors. God is in action with His army of witnesses attacking the enemy.

The Church

In his second address Barth discusses the Church. He begins by saying what the Church is not. It is most emphatically not a human way of salvation. In this declaration he seeks to offset ecclesiasticism. In the second place, he attacks Protestant secularization and hypocrisy by saying that the Church is not a religious society.

Positively, the Church arises from the election, decision, and disposition of God toward man. The path of the Church is "The Church exists wherever this is done, even if it consists of only two or three members." "A world engulfed in a sea of misery is waiting—not for the church but—to become Church itself."

Revelation determines the Church. He says, "The Scriptures govern the Church, and not the Church the Scriptures." "For faithfulness to God means for the Church, simply and concretely, faithfulness to His book." "The Church possesses no independent knowledge. It lives by what it has been told." In short, "the Church is in existence where man hears God." It does not exist apart from this relationship. The nature of the Church is summarized thus: "Where the Scriptures speak—and through the Scriptures God himself in the language of His mighty deeds—and where man hears—hears God himself in the word of His witness—there the Church comes into existence and exists."

Under the figure of a school Barth sketches Church life. Man enters a school. All he hears there is Christ. His activity is to repeat what he

is told. No man can hear enough of Christ, and there is no man who ought not to hear Him.

Further, he says of the function of the Church, "It is the body of which He (Christ) is the Head." "It lives in obedience." . . . "The life of the Church itself must be humility and service." Rule of men is always sinful and perverse. Service, and not rule, is the principle of the Church. There is no tyranny more terrible than that of clericalism.

Theology

Of theology he says that it is the fairest of the sciences, beset with the difficulty of bore-someness and the danger of getting mixed with philosophy, or of considering itself a philosophy. Theology must avoid all interests but its own. It must dare to be itself. Then it will not be isolated or ashamed. "Theology's essential hypothesis, or axiom, is revelation, which is God's own act done in His Word and through His Spirit." God has spoken and men hear His word through grace.

"Nothing is more evident than that the Church is constantly recreated from age to age, and yet it is the Church." It must examine itself critically as it asks itself what it means and implies to be a Church among men. In this task theology is the plan, or pattern, and guide. "Theology is a human and divine work." It is service to the word, but it is not itself the word of God. It is theory and not practice. It is a function of the liturgy of the Church. "A Church without an orderly theology must sooner or later become a pagan Church."

The question arises as to the more specific task of theology. It should see that God is heard by both Church and the world again and again, for theological falsity causes theology to become "salt without savor." It must guide in exegesis and stand by the preacher's side. By faithfulness, with the guide, the exegete arrives at the original meaning of the text. Following the guide, he must walk in the footsteps of the faithful who have gone before. For "out of what has been heard must proceed that which must be spoken." "Out of insight there comes necessity of confession. This is a necessary but precarious transition." Dogma must keep in living contact with biblical exegesis. The theologian and exegete must start and end with revelation.

The Ministry of the Word

Is the office of pastor superfluous? Barth's answer is an emphatic negative. To be qualified for such an office, one must be a well-rounded person, whose whole heart is steeped in his own times. In other words, he must be able to sympathize with his fellows, or parishioners. He must have the courage to stand alone, yet with humility. This is because "our ministry is based upon the fact that we have been shown mercy." "The ministry of the Word of God is a certain human living and acting, which is germinated and directed, ordered and achieved through Christ." God does not need the service, but desires and expects it. "The proclamation of the gospel is the proclamation of Jesus Christ." "We must learn again to do this work sincerely and thoroughly."

The work constitutes a burden to be borne, which is unavoidable and brings joyous suffering. "In the suffering of the gospel, it expresses its godly power." Every minister of the Word is in a constant struggle, the most difficult on earth, which is a life-situation. "It is never halted, but it is always threatened; never uncertain, but always in danger; it is always maintained in a new crisis of decision." "The fight of faith is one set in the midst of the world and the Church." It is "that struggle in which God maintains His right over against us." "The fight of faith must be fought." "We will not be able to abolish this life-situation as ministers of the Word." As said Calvin, so says Barth, "We must become pupils of the Holy Scriptures."

The ministry, to Barth, is not by any means confined to the pastor and other religious officers. It is the task of the whole Church. Each member has a part. The burden is the burden of all, the situation of all. The doctrine of the ministry is almost Schleiermacher's "crown of theo-

logy," the transformed Christian life. The suffering and the fight are to be shared by all.

The Christian as a Witness

Logically, he takes the last step to the consideration of the Christian as a witness. The original and real witness of God is not man but God himself. By His command and in His service, men become, are, and remain, witnesses of His own testimony. "If God makes use of men, a miracle is happening." It is by God's grace that men are sent from Him. "God bears witness, and man assists. The Christian is a witness, by His grace, of God's testimony." By man's testimony, then, of God's testimony, man has the capacity of reminding other men of God's reign, grace, and judgment. Where a human word has this capacity, there is a Church.

There are several motives, distinctly Christian, which impel the witness. A man becomes God's witness, first, in gratitude that God has already granted His testimony. In reverence, in the second place, we subordinate our own word to the testimony of God himself. We can not make our own idea our theme or subject. Again, in hope that God shall again give us His testimony, we remain His witnesses. We hope to behold Jesus Christ as the One who makes restitution where and what we have defaulted. "Since it (what Christ has done) has happened once for all—it is finished!—our future and the future of the world is clear, and the path through the world lies open also for the witness of Jesus Christ." "His stand is fixed under the sign: 'Thy kingdom come.'"

The witness must flee from the wisdom and folly of his human word to the testimony of God. The Church can always be seen (visible) in this flight and never and nowhere else. As witnesses we must be servants and not masters. (Yet, how much easier it is to be a master than a servant!) We are in school listening to His instruction. He is the Master; we are the pupils.

—BR—

SOUTHERN BAPTIST CONVENTION

—O—

List of First Class Hotels with Rates and Room Accommodations

Hotel	Rooms	Dbl. Rates	Sgle. Rates
Altamont	90	\$2.50-\$3.00	\$3.00-\$4.00
Arundel	165	\$2.50-\$3.00	\$3.00-\$4.50
Belvidere	300	\$3.50 & Up	\$6.00 & Up
Biltmore	110	\$2.00-\$2.50	\$3.50-\$4.50
Congress	125	\$2.50-\$3.00	\$4.00-\$5.00
Emerson	450	\$3.00-\$6.00	\$4.50-\$8.00
Lord Baltimore	700	\$3.00-\$6.00	\$5.00-\$8.00
Mount Royal	175	\$2.50-\$3.00	\$3.50-\$5.00
New Howard	175	\$2.50-\$3.00	\$3.50-\$5.00
Southern	400	\$3.00-\$5.00	\$5.00-\$6.50
Stafford	125	\$3.00-\$4.00	\$5.50-\$7.00

Persons who prefer good boarding houses or rooms in private homes will be able to secure satisfactory accommodations by writing to the Baltimore Association of Commerce, 22 Light St., Baltimore. That organization has agreed to handle all requests for accommodations that may come to them. They have a fine register of reliable boarding houses and other rooms and, of course, at prices that are very reasonable. Hotel accommodations may be secured direct or through the Association of Commerce.

—BR—

Saturday May 18, friends, patrons, and prospective students of Mississippi College will gather for a day of recreation on the College campus. Music, addresses, lunch and Track Meet, all free to visitors.

The Northern Baptist Convention, to be held in Atlantic City, May 21 to 26, will be covered for radio listeners by Dr. Walter W. Van Kirk, NBC religious news commentator, in a series of three broadcasts over the NBC-Red Network, beginning Tuesday, May 21. Dr. Van Kirk, reporting the highlights of the assembly, will be heard on the opening day from 12:30 to 12:45 p. m., EDT; again on Wednesday, May 22, from 7:45 to 8:00 p. m., EDT, and on Saturday, May 25 from 6:30 to 6:45 p. m., EDT. The Northern Baptist Convention represents over 5,649,286 members of 7,445 churches.

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"And daily they cease Christ."

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship • Serve • Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

Our Calendar of Activities for June:

1. Southern Baptist W. M. U. Convention meeting in Baltimore, 9-12.
2. Southern Baptist Convention, Baltimore, Maryland, 12-16.
3. W. M. U. Auxiliary Camps.
4. Vacation Bible School.
5. Youth Revival.
6. Christian Education Day.
7. Cooperative Program.
8. District B.T.U. Conventions, July 19-July 25.
9. Mississippi Baptist 5,000 Club.

II

The following poem we pass along to you from "The Commission."

"In hearts too young for enmity
There lies the way to make men free.
When children's interests are world-wide,
New ages will be glorified.
Let child love child, and strife will cease;
Disarm the heart, for that is peace.

"An angel paused in his onward flight
With a seed of love and truth and light,
And he said, 'Oh, where should this seed be sown
To bear most fruit when it is grown?'
The Savior heard and said, as He smiled,
'Plant it for me, in the heart of a child.'"

III

For those pastors desirous of splendid and brief material to put into the hands of new converts we suggest you consider the booklet, "What Next?" by Dr. Dillard.

The five chapter topics are: "Where You Were and What You Did; Where You Are and What You Find; What You Need and How to Get It; Your Big Problems and How to Solve Them; Where You are Going and How to Get Ready."

It would be fine if each church member had a copy. It is inexpensive.

IV

More and more our churches are adopting budgets—systematizing finances in the work of our Lord. We believe in budgets—a bit flexible. We believe in designations. We believe in miscellaneous offerings. When the latter dismantle the budget violence is done the whole.

A church has the right to be happy. Poor finance methods cause many church ruptures.

The same we believe to be true in the denomination. We will never have the happy and flourishing denominational life we might have until we make in practice, rather than in occasional resolution, the Cooperative Program Causes first in our denominational life. We may change the name but the principles and objects are scriptural and the plan easily workable.

V

Brother Cleo Harris, Mississippi College, and State B. S. U. President, asked if we would give a week in touring some of our colleges. Delighted! Cleo had charge of all arrangements and showed great interest in the work.

Other members of the party were Mr. Wilds, Mrs. Dean and Miss Robinson, representing departments.

We first made "Ole Miss." Miss Leavell and the Council met with us. Here we made the decision for the ministry. To us it was a "homecoming."

Next we made Blue Mountain and met with Miss Yarborough and her leaders. Here the writer was ordained so it was good to be back.

We then went to Mississippi State and met with the student leaders, Dr. Ray being present.

At M. S. C. W. we ran into a delightful council installation service, Miss Taylor sponsoring, and Dr. Franks presiding.

Despite incessant rains we met with a good hearing at Delta State the closing day.

These and other great groups of students need the finest care and cultivation on the part of Mississippi Baptists.

VI

Three recent enjoyable engagements were:

First, the B. S. U. Retreat at the park near Louisville. Cleo Harris was in charge. All B. S. U. campus secretaries were present. A total of nearly 125 students were present for two days to discuss the work in problems and programs.

Second, Pastor Joe Triplett and goodsized congregation at Marion allowed a presentation of the work, after a sermon, in a Sunday afternoon service. It was good to be there.

Third, it was a real joy to be with Pastor Blanding S. Vaughan and the saints at Southside Meridian, during the city-wide campaign. Brother and Mrs. Vaughn have been used of the Lord in leading a great people. Many fine men, women and young people make up this membership. They love His church. It is their own joy. We were in a home with three of them, Brother and Mrs. M. F. Rayburn and Tommie.

Eighteen additions, nine for baptism. All the churches reported real success.

VII

In Matt. 25 Jesus tells us of the man of one talent who was so "afraid" he failed to make an investment of what he had.

He was called "wicked" and "slothful." He lost his talent and was told he should have invested it a long time ago. He was "cast out."

Some folks today are so terribly "afraid,"—they do not give to missions and other Causes. They are "afraid" it will "not get to the mission fields" so they see that it does not get there. They are so "afraid" it will be spent on "overhead" they see that it is spent on their own head. They are so "afraid" the need is so much greater "at home" they spend it on "their own home."

"Wicked," "slothful," "you ought," "take away," "cast out," "unprofitable," "darkness," "weeping," "gnashing of teeth." What terms these are! They are from the lips of Jesus, the lover of the souls of men.

How different from the "Well done thou good and faithful servant." Which are you? Which am I?

—BR—

REMEMBER

—O—

Remember the words of the Lord Jesus, how he said that it is more blessed to give than to receive.

Remember that in the Old Testament tithing was commanded and blessings were promised for tithing and curses for not tithing.

Remember that although tithing is not commanded in the New Testament, yet nowhere in the Bible is any other portion mentioned; and surely under the new dispensation of grace, we ought not to pay less than the law commanded.

Remember that in both Old and New Testament offerings are to be of free will, not given grudgingly. Who gives himself with his gift feeds three—himself, his hungry neighbor and me.

Remember that surely it is a privilege to give or pay of our means for the support of the great work at our Baptist Orphanage or any other of the Lord's work.

Remember that God says, "Thou shalt worship the Lord thy God." And that He says "My glory will I not give to another." He says, "Honor and obey thy father and thy mother." Is it honoring father or mother or God to turn a regular religious worship hour for worshipping God and learning of him into a so-called honoring any mere human? Is it pleasing to God for us who are redeemed by the precious blood of Christ and have accepted that redemption to lift up father, or mother, or ANY mere human to get

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

I

We present the total results of four months work in the beginnings of the Now Club. We have made some progress but we are far from the goal.

Reserves frequently win a football game as well as a war.

We look to the women of W. M. U. and to the men of our churches as reserves necessary to victory.

We doubt if paid men could be put in the field in large enough numbers to get victory in this column without these reserves coming up fast at this time.

Here are the figures. We are not satisfied. It is a start, however:

Total to be secured	Denomination	Totalling
6,666	\$ 36	\$239,976
1,000	50	50,000
1,000	100	100,000
200	250	50,000
100	500	50,000
50	1000	50,000

\$539,976

No. Secured	Denom.	Total	No. to be Secured
248	\$ 36	\$ 9,928	6,418
59	50	2,950	941
101	100	10,000	899
5	250	1,250	195
5	500	2,500	95
8	1000	8,000	42

\$34,628

How many will you take? "Don't put it off—Put it over."

II

We list certificates as follows:

No. 256 for \$36, No. 257 for \$36, No. 122 for \$50, each from a member at Money, (Hightower, field worker).

No. 258 for \$36, member at Schlater, (Hightower, field worker).

No. 180 for \$36, No. 181 for \$36, No. 182 for \$36, No. 183 for \$36, No. 92 for \$50, each a member at Blaine, (McLaurin, field worker).

No. 91 for \$50, member at Ackerman, (McLaurin, field worker).

No. 10 for \$1000, member at Dockery, (McLaurin, field worker).

—BR—

Dr. Henry W. Battle of Charlottesville, Va., long prominent as a Baptist minister and writer, was recently badly injured by a fall.

One English word often used without any understanding of its meaning is the word "desperate." For example in a report recently in a daily paper, the reporter spoke of "desperate but hopeless efforts" to save a man's life. Look it up in your dictionary. Another word often misspelled is the past tense of the verb "lead." It takes only three letters to spell it.

The Lumberton Baptist church called Bro. J. Willard Wood of Franklinton, Louisiana, as pastor. Bro. Wood is pastor of two half time churches and comes to us highly recommended. He and Mrs. Wood will move to Lumberton about May 15th. but he will not begin his work here until about the first of June. Our church has been without a pastor since March 17th. but we haven't failed to have services every Sunday conducted by very fine visiting preachers.—A.A. Bounds.

money for ANY purpose, or for any cause.

Remember God says, "Seek ye first the Kingdom of God and His righteousness."

J. S. McNeal, M.D., Mantee, Miss.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

W.M.U. PAGE—(Continued from last week)

On Monday afternoon some of us came to Idi Aba in time to have dinner with the missionaries here. After dinner, Mr. and Mrs. I. N. Patterson came to see us. I was very happy to see them for when I first started to Africa these two were the only ones whom I knew. Then too Sara Lou and I are from the same county, Laurens, in South Carolina. She and Mr. Patterson have been so kind to me since I came here that I feel that they are really my own people. Surely God was good to me to give me such a pleasant place in which to work.

On Wednesday, February 7, I had my first class in Yoruba. Since then I have had two lessons every day, one in the morning and one in the afternoon. I like the language very much and do not believe that it is going to be hard for me. The teacher worries because I wish, he says, to learn all of it within one week. I do want to learn just as quickly as I can so that I can really be of service here. While I am studying the language I have a class in Bible, in English Composition, and in Tropical History. I am glad to have this contact with the girls.

Although I have been here for only a little over one week, already I feel at home, for Misses Anderson, Perry and Truly have been most kind and patient. It is a joy to be with them. And when I see the many things which have been done and done well by those who have been here for many years, I am almost afraid to touch anything for fear I shall hurt the good foundation. The most recent thing of which we are most proud is the new building for the Normal Girls. Miss Anderson has had complete charge of the planning and supervising of this. The result is certainly a credit to anyone. I really wonder sometimes how she learned to do so many different things. This new building is the one in which I am to help later.

Miss Young is coming here tomorrow. I can hardly wait to meet her since she is also a Winthrop graduate and a native of South Carolina, but I want to meet her especially because I have heard so very much of the work which she is doing among the women of Nigeria.

During the last week in March or the first week in April, we are going to Lagor to attend the Nigerian Baptist Convention. I am looking forward to that, my first convention in Nigeria.

Don't forget that I am depending upon each of you to hold the ladder for me.

With love from your missionary,
WILLIE KATE BALDWIN

Postage to Africa: 5c for the first ounce; 3c for each additional ounce.

—BR—

List of W.M.U.'s having a part in the Annie Armstrong Offering for Home Missions and the amount sent in through May 4, 1940:

Copiah Association	
Name of Church	Amount
Bethel	\$ 2.65
County Line	7.65
Crystal Springs	67.85
Gallman	14.20
Georgetown	12.25
Harmony	3.50
Hazlehurst	65.00
Hopewell	3.00
Pilgrims Rest	3.65
Pleasant Hill	4.13
Poplar Springs	3.75
Shady Grove	2.25
Springhill	2.00

Strong Hope	7.65
Wesson	9.16

Hinds-Warren Association

Antioch	5.50
Bethesda	10.00
Calvary, Jackson	187.55
Clinton	130.00
Davis Memorial	13.38
Edwards	2.50
Griffith Memorial	79.00
Jackson First	465.00
Learned	3.00
North Side	9.95
Parkway	23.45
Pocahontas	4.25
Raymond	23.00
Southside, Jackson	4.37
Terry	43.52
Utica	90.14
Van Winkle	8.70
Vicksburg First	137.00
Salem	4.00

Holmes Association

Beulah	1.00
Durant	43.50
Goodman	9.80
Lexington	26.28
Pickens	32.00
Tchula	4.25
West	5.50

Madison Association

Camden	2.65
Canton	90.00
Center Terrace	15.53
Flora	40.72
Madison	12.00

Rankin Association

Brandon	29.57
Briar Hill	12.28
Clear Creek	8.00
Clear Branch	4.10
Dry Creek	4.10
East Side	3.15
Hickory Ridge	6.00
Leesburg	3.00
Mountain Creek	8.25
Richland	22.00
Rock Hill	9.13
Star	19.37
Florence	39.69
Union Church	5.00
Mt. Pisgah	4.00
Oakdale	4.00

Simpson Association

Bethlehem	5.36
Beulah	2.00
Braxton	21.51
D'Lo	8.10
Goodwater	5.00
Harrisville	2.60
Maggee	133.91
Mendenhall	14.05
Mt. Zion	3.25
Oak Grove	1.25
Stonewall	10.60

Yazoo Association

Bethlehem	1.00
Benton	5.40
Black Jack	16.00
Eden	7.00
Melrose	8.25
Short Creek	1.50
Yazoo City	80.67

Bolivar Association

Benoit	7.00
Boyle	22.88
Cleveland	50.00
Duncan	15.30
Gunnison	3.00
Morrison Chapel	10.00
Merigold	23.17
Pace	12.11
Providence	1.00
Rosedale	15.50
Shelby	26.00
Skene	6.10

Deer Creek Association

Anguilla	33.00
Arcola	20.83
Belzoni	10.10
Catchings	3.95
Greenville First	225.98
Gooden Lake	2.00
Hollandale	65.50
Leland	159.89
Rolling Fork	11.55
Silver City	8.17
Tabernacle, Greenville	4.00

Leflore Association

Greenwood, Calvary	3.55
Greenwood, First	98.83
Itta Bena	31.50
Money	23.50
Morgan City	20.35
Sidon	9.13
Schlater	10.00
Bethel	7.00
Blaine	3.00
Dockery	13.05
Doddsville	27.40
Indianola	62.00
Inverness	40.00
Jones Bayou	4.30
Moorehead	58.75
Rome	6.50
Ruleville	26.00
Sunflower	38.77

Tunica-Coahoma Association

Belen	11.21
Clarksdale	117.32
Crowder	13.02
Jonestown	1.50
Lula	34.00
Lyon	50.00
Marks	71.00
Sledge	9.40
Walnut	8.00

Carroll Association

Carrollton	3.30
Coila	1.14
McCarley	1.75
North Carrollton	10.06

Calhoun Association

Bruce	18.22
Calhoun City	51.81
Derma	14.55
Macedonia	2.70
Midway	3.00
Pittsboro	5.51
Slate Springs	9.85
Vardaman	3.75

Coldwater Association

Ebenezer	10.00
Eudora	7.50
Hernando	20.00
Horn Lake	2.40
State Line or Olive Branch	10.50

(Continued next week)

The Baptist Record

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Sunday School Lesson

By L. Bracey Campbell

Lesson For May 18.

JEREMIAH'S INDICTMENT OF
FALSE PROPHETS
Bible Text: Jeremiah 23.

Among the greatest of all the prophets, this Jeremiah. Native of the village of Anathoth, northeast of Jerusalem, he was called to the prophetic office at about the age of twenty, and continued in that office until his death, at a great age. It is likely that he prophesied for fifty years. He probably began his prophetic work in his home village, going down to Jerusalem only on festive occasions upon which men were to congregate in great numbers there. But he came after a while to live in Jerusalem, and was there in the city when the siege and destruction of it took place. His predictions of the woes of the city and people awoke against him the resentment of all classes of the people, the prophets of the day themselves entering into this feeling against him, he being declared a dangerous fanatic. He was thrown into a vile prison, an abandoned cistern, charged with being a traitor. The Babylonians, after the capture of Jerusalem, treated him with some consideration, giving him the choice of going to Babylon or remaining among his people in his native land. He chose to do the latter, but in his old age he was compelled to leave the country of his birth and go to live in Egypt, where he continued to preach to his fellow countrymen residing there. He probably died in lower Egypt.

Here was a great preacher who never, so far as the record goes, made even one convert. Not one of his people ever believed him. He lived a lonely life and preached an unpopular message. Was he, then, a failure? Must great crowds wait upon the ministry of a preacher in order for him to give proof of his call from God? Is a preacher's success hereafter as well as here to be judged by his popularity among the people? Does a big congregation, a

big church, a big salary determine absolutely the matter of a preacher's faithfulness to God and his success as a servant of God? Judged by the standards of men, men in our churches right now, men in my church and in yours, right now, Jeremiah was a dismal failure as a preacher. Was he a failure in the sight of God? Do you think so really, or not?

Last evening I visited an aging man and his wife. He is unsaved and knows it; she is unsaved and does not know it. She belongs to a church, and knows what that church teaches. I tried to keep out of argument, and contented myself with stating the New Testament position, she came back with the teaching of her church. Why, the function of baptism is to wash away original sin, she says. And so with all her religious practices, the prayers she repeats, the beads she counts, the attendance she yields the exercises in the church; and everything she does is something outward, whether gifts to the church, doing a penance for some neglect to do something outward, attendance upon the gambling affairs staged to raise money for the church, and she freely stated, with no urging or suggestion from me that they were gambling affairs. But they are right, all right, because the money thus raised is devoted to the building of the church.

Jeremiah, of all the prophets, would perhaps have expressed himself as being at greatest variance with this woman. Jeremiah experienced his religion inside of himself. He though a man might be religious, genuinely, with very little liturgical show or ceremonial observance. Of course he believed that any true religion would manifest itself in the conduct, but the conduct is to be a fruit of the root of true religion in the heart. A true religious service, and undefiled, before God the Father, grows out of a heart devoted to Him. Two men may do the same religious thing, the one because he thinks that thing done is itself a religious service the doing so which sets the doer right with God, no matter what his state of heart, the other, doing the same sort of thing as naturally as he breathes, thus giving expression to the new life within him, and thinking not at all of the deed he performs as a means of setting him right.

It was thus with Jeremiah. Here is the temple. What is it for? "It is a place," the people would answer, "Where we go and do things which make our standing right with God." "What things?" Jeremiah might inquire "The things are set down in our ritual." "Then burn the ritual," Jeremiah would respond. "Discontinue the services, tear down the temple. They all have now become a hindrance to you, a snare and an occasion of stumbling. A religion not based upon, not growing out of, not consisting primarily of, a spiritual inwardness harmonious with God is just no vital religion. This temple made with hands will be destroyed; your eternal sacrifices are worthless, because ye who offer them are lacking in spirituality. God wants the sacrifice of a humble and contrite heart. He wants a sincere heart upon which he can write his law, and a

devoted mind into which He can infuse his thoughts."

Now this conception of religion set Jeremiah apart. It placed him alone among his people. It made him unpopular with those who regarded religion as a matter of form and performance. The fashionable prophets and political leaders of his day thought Jeremiah a fanatic, and he thought them a bunch of blind leaders of the blind. So here he draws God's indictment against them. Let us glance at his bill of particulars.

I. Condemnation of the False, Promise of the True. 23:1-4.

"Shepherds" here referred to are the leaders of the people, whose whose positions made them leaders in all the walks of life, so the king was among them. And in Jeremiah's day they were preponderately false; false to the people, and false, therefore to God.

But you will notice that he promises them true shepherds at a later day, when He shall gather them to Himself. The true Shepherd has indeed come, and this world of prophecy is in process of being fulfilled, but its complete fulfillment has not yet come. We pray and work and look for its coming in the certain knowledge that come it will in His good time.

II. The Righteous Branch. 23:5-8.

Read these verses. This Righteous Branch is undoubtedly our Lord. Look what Jeremiah says He will be, "righteous", "unto David," meaning undoubtedly that He will be of the house and lineage of David. "Jehovah our Righteousness."

Note the things He will do. "Execute righteousness and justice—Judah shall be saved and Israel shall dwell safely." And they shall think of their God as Jehovah who brought up and Who led the children of Israel from the north country and from all the other counties whither Jehovah has driven them.

III. Concerning the Prophets. 23:9-40.

Take your Bible and read these verses. The prophets are false. They are preaching false doctrine because they are false. They are preaching false doctrine, because they are living false lives. They are preaching in

public what they have been practicing in private.

You heard a man advise that you practice what you preach. Well, believe me, you or any one else will preach what he practices. Let a woman habitually indulge any form of worldliness, and she will excuse it. Less than a week ago, I sat by the bedside of a poor miserable man in the hospital and told him that I had heard that his estranged wife had said that he was intimate with another woman, only to have him defend that course of action as natural and as what was to be expected under his, peculiar, his own circumstances. Of course, in the case of anybody else or under any other circumstances than his own such a course would be utterly unthinkable.

There shepherds were reprehensible especially because they were shepherds, and they will not do their duty except they hold the standards high in their own lives. This the prophets had not done. Hear then the "burden" of Jehovah.

The false prophets are to be cast off, condemned, forgotten by Jehovah which means that He will cease to care for them in the sense that He gives consent to the course they are following. He will no longer go with them to give them excuse for saying that they are doing His will.

All this is the word of Jehovah, which in its proper course smites the evil no less than it girds the good. It is a fire to burn up the chaff and to burn out the dross. It is like a sword which pierces the idols of the false and the strongholds of the wicked.

See how through all this dark fog there shines the glorious light of the promise of Jehovah that a better day awaits the sincere servant of Jehovah, and that the true servant shall rejoice in the light of that day.

And this is true because the destiny of man is in the hands of a good God, a good God with power to bring His good purposes to pass. Let us stand for Him in the perfect knowledge that He is for us.

—BR—

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Think Straight: Act Consistently

Parents not leading their children to attend Sunday School TRAIN them to be irreligious; parents not taking religious papers in their homes TRAIN their children to be undenominational.

—F. M. McCONNELL.

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INSPIRATIONAL EDUCATIONAL RECREATIONAL
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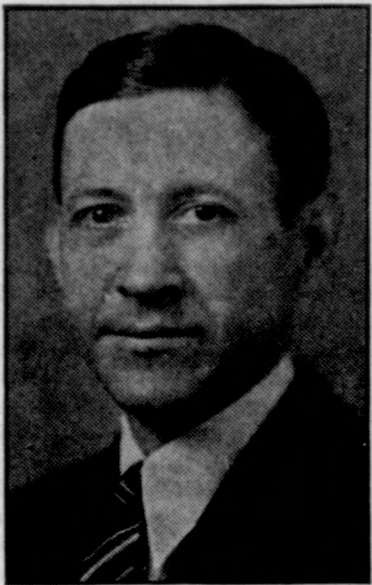
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REV. J. R. REEDY NOW AT
EUPORA

REV. J. R. REEDY

Pastor, Eupora Baptist Church

Brother J. R. Reedy recently resigned as pastor of Lumberton Baptist Church after a pastorate of nearly 6 years. He came from B.B.I. a young preacher without much experience and took over the leadership soon after the mill cut out. He found a church discouraged, losing as opportunities developed elsewhere a steady stream of good loyal members. The new building with a seemingly burdensome debt beyond the power for the church to carry.

He brought a devout, consecrated enthusiastic spirit, an energetic and optimistic outlook on life. Through much prayer and much effort with the full cooperation of a people who soon learned to love him, he soon began to make progress and before he left, the church was debt free, the membership had grown, the Baptist Record was coming to every family and the church paying to the Cooperative Program \$240.00 per year.

The spirit of Christian fellowship is good. All the church organizations are active. The church feels that it has been greatly blessed under his leadership. As a token of appreciation the men of the community presented him with a handsome 21 jewel watch before he left.

May he and his labors be as abundantly blessed in his new field of work as they were with the Lumberton Baptist Church.

Very truly yours,

J. O. Williams, Chairman
Board of Deacons.

A FREE CHOICE

Since freely man may choose,
His life with God to fuse;
To each one has been given
The wisdom born of heaven
To choose aright.

Such choice the world defies,
Gains truth to face its lies,
As ever flowing rhythm,
To each strong faith is giv'n
To overcome.

As man was so designed,
With spirit, heart and mind;
All who will choose aright
Shall rest with safe delight
On God's strong arm.

Ernest O. Sellers,
B.B.I., New Orleans.

LORD IS BLESSING
EVANGELISTIC EFFORTS

Having been on the go ever since the State Convention last fall, with little time for rest, my reports of revivals held have been few. However, I feel that it will be interesting to know something of the blessings of the Lord during my most recent campaigns.

During March and April we have had the privilege of leading 298 persons to take a definite stand for Christ. More than one hundred leaders of churches have publicly surrendered for more definite service in their local church. Eleven clinics have been held for different branches of the organized work, Sunday Schools, B.T.U.'s and W.M.U.'s have been reorganized and full corps of workers enlisted. Four religious censuses have been taken; assisted a pastorless-church and a churchless-pastor make vital connections; one young lady answered the call for service and many rededications made.

Large crowds have attended wherever and whenever weather conditions permitted. In my last campaign at Roseland park we had from two to a dozen congregations represented in our evening meetings. From Wednesday through Friday, our closing night, it was impossible to seat the throngs although extra seats were made and chairs were borrowed from the Y.M.C.A., at Picayune.

Am having to turn down engagements for this year's work in that my time is now filled through January, 1941. Many of my summer dates for next year are engaged for next year. If I can be of service to you in your 1941 program, please get in touch with me at once.

M. E. Perry.

YOUNG PEOPLE'S RETREAT

The Young People's Retreat sponsored by the East Side Baptist Church, Jackson is drawing nearer each day. Just a little over a month until 300 young people from over the state will assemble for a week of recreation, fellowship, spiritual inventory, and devotion. The encampment will be at the beautiful American Legion Lake, located 5 miles east of Jackson. Boys and girls from 10 to 20 may come and make friends and enjoy themselves for the week if they desire. If you desire to come please send in your name before June 4 in order that the approximate number can be determined. It will be necessary to bring sheets, toilet articles, bathing suit, bible, and fishing hooks if you desire to fish. It will be better to wear clothes that can be used in play and shoes that are comfortable in hiking. There will be no occasion that will require full dress suits so there will be no need to bring too many clothes.

The schedule for each day will be the same except Monday morning, June 4 which will be used to register and to assign the young people. Registration begins at 9 o'clock and the general assembly will be at 10:30. From then on the schedule will be alike each day which will be on this order:

6:00 First Call
:615 Second Call

6:30 Morning Watch—Rev. Wm. Miller
7:00 Breakfast
7:45 Study Course (With 10 classes to choose from)
9:15 Recreation
11:00 Morning Sermon
12:00 Dinner
1:00 Rest Period
1:30 Recreation
6:30 Supper
7:15 Entertainment
8:00 Evening Sermon
8:45 Camp fire program—Rev. Frank Robbins
9:15 Family Altar
9:30 Bed

The general theme for the week will be MY MAXIMUM FOR CHRIST and the preachers who will bring messages on this theme are in order as they appear each day, for both morning and evening services: Dr. W. A. Hewitt, Rev. I. F. Metts, Dr. Webb Brame, Rev. L. W. Ferrell, and Rev. W. A. Bell. The group leaders will teach the study course, lead in the entertainment, plan the games, etc.

Those who are serving in this place are: Ione McDonald, Ethel Louise Pettit, Elizabeth Long, J. T. McRae, James Foster, J. L. Moran, Jesse Boyd, Young Gerrard, Charles Tyler, and Alpheus Waggener.

The life guards are Mr. J. O. Elzy, Yazoo City and Mr. P. A. Lancaster, Memphis, Tenn. They will supervise the swimming and announce the period for the boys and for the girls. The boys and the girls will not swim together.

The cost will be only \$2.50 for all the expenses while at the retreat. Get your pastor to announce it in the church and get a group to come from your church. Please send your reservations to Rev. Frank Robbins, East Side Baptist Church, Jackson, send it in early in order to be certain that you will have a place reserved for you. After the limit is reached we cannot take any more reservations. Be sure to remember the date June 10-14. We can have a "miniture" Ridgecrest in Mississippi.

RESOLUTIONS

Whereas, William Earle Green who was reared among us at Forty-First Avenue Baptist church, converted, licensed and ordained to the full work of the gospel ministry by this church, has gone out into the world and made good; and,

Whereas, He has preached for us so acceptably during these "Eight Great Days for Young People" April 28-May 5, 1940;

Therefore, Be it resolved by the Forty-First Avenue Baptist church, that we express our sincere appreciation for William Earle Green in this public way and wish for him the greatest success in all his work wherever the Lord may lead, and assure him that our prayers shall ever follow him.

Resolved, further that a copy of these resolutions be given to the Meridian Star, the Baptist Record and to him personally.
Forty-First Ave., Baptist Church,
Meridian, Mississippi.

Visitor: "What a sweet and innocent looking face your little girl has."
Mother: "I hadn't noticed it. Mary, what have you been doing now?"

ROLLING FORK-ANGUILLA

As I listened to Hyman Appleman at Clinton last February I became convinced that he had something I did not have, that he was endowed with the power of the Spirit as I was not. I determined then and there never to go into my pulpit again without this endowment of the Holy Spirit.

I returned to my churches and the revival fires broke out in both. Both Sunday Schools have about doubled and the Rolling Fork B.T.U. is almost as large as our Sunday School had been. Three were waiting baptism at Anguilla when Barney Walker came to us for a two weeks meeting. There were 68 professions of faith and six received by letter. During the last four regular preaching services at Rolling Fork we have received 33 for baptism (some from other churches) and 8 by letter. During the last six weeks there have been 104 professions of faith and 14 received by letter in these two churches.

I have been profoundly impressed again and again at how the Holy Spirit can magnify the efforts of preacher and people in the salvation of the lost. It cannot be said that "A new broom sweeps clean" for this is the 9th year of my pastorate here. I have had very little to do with it. The Spirit of God has been among us with saving power and we are humbly glad.

B. B. Hall.

Science Teacher. "Define density."
Student. "I can't define it, but I can give an illustration."
Teacher. "The illustration is very good. Sit down!"

EASES PAIN
SUDIES NERVES BRINGS COMFORT
3-Way Relief for HEADACHE CAPUDINE

EYE COMFORT
Relieve irritation due to over-use, exposure to Dust, Glare
JOHN R. DICKEY'S EYE WASH
OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.
DICKEY DRUG COMPANY, BRISTOL, VA

Bothered by
CONSTIPATION?

Get Relief This Simple, Pleasant Way!

Constipation is bad enough! But why make things worse by dosing yourself with harsh, bad-tasting medicines? Next time you need a laxative—try Ex-Lax. No spoons, no bottles! No fuss, no bother! You simply take a tablet or two of Ex-Lax before going to bed, and in the morning you have an easy, comfortable bowel movement. Ex-Lax tastes like delicious chocolate. It gets results gently—without forcing or strain. Good for youngsters and grown-ups, alike. 10¢ and 25¢ boxes.

EX-LAX The Original Chocolate Laxative

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

Christian Home Week

The week of May 5-12 has been set apart as Christian Home Week, climaxing on Mother's Day, May 12.

The aim of this week is to put special emphasis on the place and ministry of the Christian home in our whole Christian educational program, and to lead every home to recognize Christ as the unseen guest at all times.

Free leaflets on this week are available in limited quantities, and may be secured by writing the Administration Department, Baptist Sunday School Board, Nashville, Tenn., or to the state Sunday School Department, Box 530, Jackson, Miss.

Vacation Bible Schools

The outlook this year is for the greatest number of Vacation Bible schools ever held in our state. Mississippi was one of four states last year that had an increase of as many as 100 schools over 1938. We surely want to go beyond last year by a good margin.

All the 1940 books are now available at the Baptist Book Store, Jackson, except the Intermediate book, and it will be within a few days. Order early so that you will get the books in ample time for the teachers to make thorough preparation for the school.

Set the time of your school, secure the teachers and officers, get the books, advertise it, and be ready for a great school when the time for it arrives.

Remember, each program for each day for each age group is so completely outlined and detailed that even people having their first school, and with no previous experience, have no difficulty promoting a good school. Give your boys and girls the advantages and blessings that come from a Vacation Bible School.

Training Courses

Many schools have had and are having their regular Spring training courses. Reports of these are now being received almost daily. Be sure and send in your report so that those finishing these fine books will get their credits on the new Sunday School course of study.

It is never too late to have a training course. We want these not only in every county in the state, but also in many more churches than ever have had them. No organization is ever complete without the training and study that enables those composing it to be better workmen.

Blanks for reporting these classes will be gladly sent upon request to the State Sunday School office, Box 530, Jackson.

More Standards

The Fidelis class, Brooksville, Miss Bonita Godwin, teacher, has joined the growing list of Standards for this year. We now have more Standard departments and classes for the first half of this year than we had during the entire of last year. Give your people the encouragement



Dr. E. D. Solomon, left, of Jacksonville, Florida, editor of The Florida Baptist Witness, who will preach the baccalaureate sermon at Blue Mountain College June 2, and Miss Sue M. Powers, of Memphis, superintendent of education, Shelby County, Tennessee, who will make the baccalaureate address June 3.



that comes from reaching this worthy goal of work.

There is the Standard program for every department from Cradle Roll to Extension; for every class from the Junior and up, and also for the general school. Get your wall chart, check up on the ten points, get the officers and teachers to do a little extra work where necessary to pull up on any short point.

Remember, Standard Schools, classes and departments are better!

—BR—
MRS. J. E. TOWNSEND

Mrs. Zilpah Vaughn Townsend was born near Pine Bluff in Copiah County, December 31, 1871 and passed to her reward April 10, 1940. While dates indicate the measure of life they can not declare the fullness thereof. Mrs. Townsend gave her heart to Jesus early and lived to honor her Lord in serving others.

She was married to Mr. J. E. Townsend, January 13, 1903 and proved a worthy help-mate. One daughter was born of this union and she, Mrs. Vernon Price of Senatobia, along with many relatives and friends are still realizing the sadness of her departure.

She said with another, "All that I can hold in my cold dead hand is what I have given away," and those who knew her best realize that she has treasures in Heaven. We thank God for such a life and pray God's blessings on her many loved ones.

Bryan Simmons.

—BR—
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MORE INCOME!
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TENNESSEE BASIC SLAG

Basic Slag promotes vigorous growth of clovers and grasses. Provides minerals for livestock. Helps produce quality beef quickly, increase milk production, and reduce feed bills. Easy to apply. Ask your dealer for our free booklet that tells you how, when and where to use it for best results. Or write us.

TENNESSEE COAL, IRON & R. R. CO.

Birmingham, Alabama
UNITED STATES STEEL

"KEEP THE ORDINANCES" (I Cor. 11:2)

This is a command, and a reminder to each of us, and to our Baptist Churches in the Southland that, in this day when some moorings are being destroyed, there are some things which we should not change, or neglect to observe.

Jesus gave the ordinances to His early Church, and in simple faith in His word and obedience there-to, we should "Keep the Ordinances as I delivered them unto you."

1. WHAT ARE THEY? There are two ordinances, and only two, that were given to the early church, namely Baptism and the Lord's Supper. The first one, Baptism, is a picture of His death, burial and resurrection. "Buried with Him by Baptism unto death, that like as Christ was raised up from the dead, —even so we also should walk in newness of life." (Romans 6:4). More than a picture, it suggests also, the changed life and walk of the born again soul.

The second one, the Lord's Supper, is a memorial of His death, and also a prophetic forward look of His promised return. "For as often as ye eat this bread, and drink this cup,

ye do SHOW the Lord's death TILL He come." (I Cor. 11:26).

2. HOW GIVEN? Both were divinely given, and we are commanded in the Word of God to "Keep the ordinances as I delivered them unto you." Both were Church ordinances, used in the church and under its commands and authority, and not private activity outside of church direction. We have no right to change them.

3. WHO ENGAGED IN THEM?

Since they were given to the church which is a body of baptised believers only believers engaged in either of them. There is no record in scripture where an un-believer or non-believer ever was baptised. This answers immediately "baby baptism" and eliminates it as un-scriptural. But there are many New Testament statements where a believer was immediately baptised, as a witness of a born again experience, and as an act of obedience on his part.

At the first institution of the Lord's Supper in the upper room (Matt. 26:26) only baptised believers were present, every one of which was baptised by John the Baptist or his disciples, therefore all baptised by a baptist.

The eleven (Judas had left the room) and Jesus only were present at the first Lord's Supper. We have no right to change either of these divinely given ordinances as they were given to us. "KEEP THE ORDINANCES."—By Rev. Wm. S. Dixon, Baptist Evangelist, Dallas, Texas.

—BR—
A teacher asked the class to name the states of the United States. One child responded so promptly and accurately as to bring forth this comment from the teacher: "You did very well —much better than I could at your age."

"Yes, you could," said the child consolingly, "there were only thirteen then."

—BR—
Student. "What would you advise me to read after graduation?"

English Professor. "The 'Help Wanted' column."

You Who Have PIMPLY SKIN
externally caused—can curb the itchy irritation, thus aiding healing and reducing the blemishes, with time-tested
RESINOL OINTMENT AND SOAP

BROADMAN BOOKS

The Major Messages of the Minor Prophets
J. W. Storer

We are inclined to think of the Minor Prophets as of lesser importance than those of the Major group, but they are lesser only in the length of their messages. In this book —Hosea to Malachi—the author has given us a series of twelve brief sermons stressing the major emphasis which each prophet makes. They are timely messages to our own age. **\$1.00**

Religion with a Song
Millard Alford Jenkins

Readers acclaim with praise the clarity, depth, and beauty of style of these sermons. They ring out on the "happy side" of our religion. Christianity is pictured as a singing religion. Each chapter is well outlined; the exposition of the Scriptures is clear and concise; the illustrations are well chosen. The author is the successful pastor of one of our largest churches. **\$1.00**

BAPTIST BOOK STORE
500 EAST CAPITOL STREET JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

Olive Branch, Mississippi,
April 30, 1940.

Dear Mrs. Steele:

I am ashamed of the letters I have been writing for the Children's page recently, but school is out in one more week and then I promise a more interesting letter.

The enclosed money is for J. L. Club I dues and my mother's Day gift for the orphans.

Lots of love,
Fannie Mae Henley.

Laurel Mississippi, R-1,
April 30, 1940.

Dear Mrs. Steele:

I am a little girl 10 years old. I go to school, and I passed to the 5th grade. My teacher's name is Mrs. McSwain, and also I go to Sunday School. Will you please put my letter in the Baptist Record.

Love from,
Jearline Staton.

Montrose, Mississippi,
April 29, 1940.

Dear Mrs. Steele:

This is my first letter to write. I hope you answer it. I am a little girl eight years old in the third grade. My teacher will be Miss Gordy this year. I go to Sunday School every Sunday morning and to B.Y.P.U. every Sunday night. My Sunday School teacher is Mrs. Velmer Bunch. I stay most of the time with my grandpa and grandma. I sure do like to read the Children's Page in the Baptist Record. I am sending 10 cents for the orphans. I sure am sorry for the motherless children. Well I will go hoping to hear from you this week.

With love,
Ardell Flynn.

Morton, Mississippi,
May 2, 1940.

Dear Mrs. Steele:

I enjoy reading the Children's Circle very much. This is my first time to write to the Circle. From now on I want to be a member. I am twelve years old and was in the sixth grade this year. My teacher's names are Mrs. Dunkin, Margie Dearman, and Mrs. Oliva Ott. I go to Sunday School every Sunday I can. Our pastor is Rev. H. D. Jordan, and my Sunday School teacher's name is Mrs. Persey Gordey. I live one mile from the church.

Your new member,
Mary Evans.

Prentiss, Mississippi,
April 30, 1940.

Dear Mrs. Steele and Circle:

I guess its time I was writing again. I am still going to church and Sunday School. My pastor is Rev. W. L. Holcomb. My Sunday School teacher is Mrs. Carraway. I have been a member of the church nearly a year. My school is out now. We will have D.V.B.S. this summer. I sure am glad. I have to go to B.Y.P.U. I am group captain of No. II. I am sending five cents to be spent for what you think best.

Best wishes to you and the Circle,
Ada Jean Foster.

Drew, Mississippi,
April 29, 1940.

Dear Mrs. Steele:

This is my first time to write you. I hope it will not be my last time. My best friend Mavis Moody wrote you last Thursday for her first time. I enjoy reading the Baptist Record. I'm also proud of our new pastor, brother Harding. I am twelve years old and in the sixth grade. Mavis is in the sixth. We have four teachers I hope we will see our name in the Baptist Record. I hope I have not

written too much to go in the Record. Goodbye to everybody.

Your new friend,
Louella Robinson.

Monticello, Mississippi,
April 30, 1940.

Dear Mrs. Steele:

This is my first time to write. I enjoy reading the Children's Circle very much. I go to Sunday School every Sunday and B.Y.P.U. every Sunday night. Mother is my Sunday School teacher, Mrs. Bernice Russell is my B.Y.P.U. teacher and my pastor is Rev. D. O. Horne.

I am ten years old and will be in the sixth grade next school session. My birthday is July 6th. I hope to see my letter in print.

Your new friend,
Mary Pearl Hearn.

Carthage, Mississippi,
April 30, 1940.

Dear Mrs. Steele:

Here I come again. Our school is out and I passed to the seventh grade. I go to Sunday School every time I can. Every boy and girl in our community is enrolled in Sunday School. Sunday April 21 was my birthday and I was twelve. We sing "Happy Birthday" to everyone who has a birthday and a "Welcome" to every visitor or new member. We have three new members. Last time I wrote we were without a pastor, now we have one. His name is Rev. A. A. Ward. He is a fine man. Enclosed find 25 cents.

Your friend,
Imogene Williams.

Montrose, Mississippi,
April 30, 1940.

Dear Mrs. Steele:

This is my second time to write to you. Last week I saw a letter from my little friend John Hassel James. We are in the same Sunday School class. Here are the answers to Mrs. Cap's puzzle: Adam and Eve, The children of Israel, and I can't find the other one. Here are some questions for the circle to look up:

There was a man named Abram, He was later named what?
What was the meaning of the new mans.

From what city did he come?
Who was his father?
Who was his wife?
Who was his second wife?
How many children were born to his first wife?

Name one of her sons.
How many children did his second wife have?

Name one of her sons.
I am making a collection of poems and little folks stories. I have lots of poems.

With love,
Bobbie Nell James.

Morton, Mississippi,
May 2, 1940.

Dear Mrs. Steele:

This is my second time to write to the Children's Circle. I am six years old and in the third grade. My little sister stayed three weeks with aunt Allie. I am sending five cents to be used where it is needed most.

Your Little friend,
Willie Chester Clark.

Hattiesburg, Mississippi,
May 3, 1940.

Dear Mrs. Steele:

I am secretary of the Junior Girl's Sunday School class of the Gledale Baptist church and am writing for our class. We read the Children's Page every week and enjoy it very much. This is our first time to write to the Circle.

We have a good attendance and

much interest in our class. Mrs. E. L. Callahan is our teacher. We all love her, and she is a good one. Rev. L. C. Holcomb is our pastor.

We are sending one dollar to be given to the orphanage.

Your friends,
Elizabeth Woods.

Smithdale, Mississippi,
May 2, 1940.

Dear Mrs. Steele:

Yesterday was my birthday, and I was 13 years old. I invited some of my friends to eat dinner with me, and we had baked chicken, ice cream and cake.

I surely am glad that school is out for now Alice can stay at home and play with me.

Enclosed find 25 cents to be used where it is most needed.

Yours truly,
Leslie Burris.

Morton, Mississippi,
May 2, 1940.

Dear Mrs. Steele:

Here I come again. The trees are pretty and green. I like to go to Sunday School and preaching. School has been out about a month.

I am sending five cents to the orphanage.

Your friend,
Lavera Clark.

Waynesboro, Mississippi,
April 30, 1940.

My Dear Mrs. Steele:

I am a new writer to the Children's Circle. I am also a new comer to Waynesboro. We moved here from Greenwood, Mississippi. My Daddy is a State Highway Patrolman. I enjoy reading the Baptist Record especially the Children's Circle.

I am a boy 10 years old. My school is out and I was promoted to the 5th grade. I joined the Waynesboro Baptist church with my Daddy and we were both baptized Easter Sunday evening. I am a Junior at Sunday School. I try to go every Sunday. Mrs. Alec Gray is my teacher. We have a real good class. I am one of the 16 members of our Royal Ambassador Chapter. My mother is our Counselor. Brother W. A. Green is our pastor.

Our church is deeply interested in Missions. Recently we have been writing to different ones of Home Missionaries. I wrote to Rev. J. L. Moye of San Antonio, Texas. He surely did write me an interesting letter about his work and he also told me how much our little love gifts helped. Last Sunday evening we had the privilege of hearing two Foreign Missionaries speak at our church. They were brother A. Mauricion of Portugal, and brother H. Baker of Brazil. Brother Baker is a Margaret Fund student at New Orleans, Louisiana. Brother Mauricion could not speak English so brother Baker interpreted for him. Brother Baker went to Brazil with his father when he was only two years old. He said he learned their language much better than he had ever learned ours in spite of the schooling he had gotten here in the States. I just wished that every girl and every boy in our own United States could have heard these Missionaries speak. Then they could have had the same glad feeling that I did. I was just so glad to know that it was through our own Missionary to Brazil that Portugal was reached. Brother Mauricion expressed his thankfulness for

the Missionary that was sent a long time ago to Brazil, because it was through that missionary that he was reached and saved in Portugal. Now Portugal has sent a Missionary to Africa. I wish I could tell you more about these fine Christians but I won't have space enough to write all I would like to. Every day we pray for our Missionaries and every day we pray for some lost person who has not been saved, and I hope every one that reads my letter will join with their prayers.

I am planning to go to our Wayne County Young People's Camp at The Recreational Park at Strenghtford, May 6th to 10th. It will be supervised by our county and State Workers.

I am enclosing one dollar, please apply 50 cents to the Baptist Orphanage for Mother's Day, and 50 cents to our Foreign Mission Board.

Your Friend,
Charles Richard Whitehead.

Waynesboro, Mississippi,
April 26, 1940.

Dear Mrs. Steele:

Mrs. Mauldin, the secretary of the Intermediate Department of our Sunday School, has asked the Secretary of each of our classes to send the dollar in to you that we send each month.

I belong to the Mary's and Martha Sunday School class and we have about 16 enrolled. Mrs. L. K. Tew, the teacher of this class, has made our Sunday School very interesting and the attendance has grown steadily.

We are happy to send this fifty cents to the B.B.I. Girl and fifty cents to the orphans.

Your friend,
Annie Ruth Saxon.

Baptist Bible Institute,
New Orleans, Louisiana,
April 30, 1940.

Dear Mrs. Steele:

Enclosed is receipt for the \$5.00 to be given to Miss Annie Laurie McLellan. We join her in appreciation of your interest and the gift of the Children's Circle.

You will rejoice with us to know that the six young people from the Baptist Bible Institute who were before the Foreign Mission Board recently were appointed, two to China, two to Syria, and two to Uruguay. The two Chinese girls who have been with us for three years are expecting to sail in May. Brother P. D. Sullivan and wife, former students, sail in May for Brazil. Our hearts rejoice over these ten who will be representing us on foreign fields.

Judging by the number of applications already received we may expect a greatly increased enrollment over even the present session.

Again thanking you, and with all good wishes, I am

Yours sincerely,
W. W. Hamilton, Pres.

Don't Neglect Slipping FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

"Happy Home-Like Hillman"

—Offers—

IDEAL SOCIAL LIFE in a Great Educational Center.
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UNUSUAL ADVANTAGES in Music, Dramatics and other subjects.
PRICES that are reasonable and CREDITS that are acceptable.

For Information write

M. P. L. BERRY, President, HILLMAN COLLEGE, Clinton, Miss.

Baptist Training Union

AIM—Training in Church Membership

LUCY CARLETON WILDS ASSOCIATE SECRETARY
AUBER J. WILDS STATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

COLDWATER "WARMS UP"

About fifty enthusiastic Training Union members gathered around the campfire on Friday night in Coldwater, bringing to a climax a week of study and fellowship. It was not the bond fire that was responsible for the "warmth" that we felt; that came as a result of the zeal and spiritual fervor that had been manifested throughout the week. Under the leadership of pastor W. O. Beaty, and Miss Clyde Steen, B.T.U. Director, the Training school was helped on a high plane of interest and efficiency. The pastor taught the B.A.U. Manual, Miss Steen led the Juniors on their hike toward A-1 ville; Prof. A. P. Frairs taught a class of 25 intermediates and Miss Lucy Carleton Wilds met with the Young People in the study of their book. As an added feature each evening some of the ladies of the church served refreshments. It's a pleasure to be in Coldwater, Miss., at any season of the year.

COOPERATION IN COPIAH

It was recently the privilege of your Associate State Secretary to spend a week in Copiah County. On Sunday afternoon we drove over to Georgetown for the Associational Training Union meeting. Over three hundred and fifty (350) others did likewise. It was encouraging, and inspiring to see that great host of young people and adults manifesting their interest in Training Union work. Miss Margaret Miller is the capable Associational B.T.U. Director. During the week we had a class at Copiah-Lincoln Junior College. Not only did a good number of the students take advantage of the study, but from the group several volunteered to teach study courses this summer, to share with others the training which they have received. Student Secretary, James Fairchild Jr., has done much during this school year to stimulate interest and efficiency among the students.

JUNIOR CONTEST MATERIAL FOR DISTRICT CONVENTIONS

Follows the suggestions concerning the Junior Memory Work Contest to be held at the District Training Union Conventions. As adults and leaders check them through and see if this isn't pretty good training for the Juniors! This is a part of the regular Junior Union work. Read it carefully:

For the purpose of encouraging constant emphasis on the Bible Memory Work in our Junior Unions, we are sponsoring again this year, as a part of our District Convention Program, a Memory Work Drill for Junior boys and girls, 9-12.

Since the object of the drill is to magnify Bible Training in the individual unions from Sunday to Sunday, rather than just giving concentrated attention to one or two members for the purpose of enter-

ing a contest, we are urging that every leader take the material given below (plus what is given in the quarterly) and by means of games, contests and drills, endeavor to teach it to every member of the union during the next month.

By May it should be possible to determine which of the members are best qualified to represent the union in Associational and District contests. It is our hope that every Association will have a meeting some time during May, or the first of June, at which representatives from all churches will be given a chance to participate in a drill, from which two winners will be elected to represent the Association at the District meeting. If your Association does not arrange for such a meeting, then you will bring your representatives directly to the District drill.

The Juniors will be quizzed on the following information:

1. They will be expected to know all the memory verses for the first two quarters of 1940. They are to give the verses exactly as they are given in the quarterly, including the scripture reference. Verses for older Juniors will be used.
2. The Books of the Bible.
3. Where to find: The stories of: the flood, David and Goliath, the baby Moses, the Wise men, the baptism of Jesus, the good Samaritan; the Love chapter; the Ten Commandments; a picture of Heaven.
4. How to spell: Baptism, Jerusalem, resurrection, Nazareth, tithe, prophet, salvation, heaven, commandments, diety.
5. Who said: "Though He slay me, yet will I trust Him." (Job). "The Heavens declare the glory of God." (David). "Here am I, send me." (Isaiah). "Thou art the Christ, the Son of the Living God." (Peter). "Suffer little children to come unto me." (Jesus). "Almost thou persuadest me to become a Christian." (King Agrippa). "I know whom I have believed" (Paul).
6. What occupation did these men follow: Paul, (tentmaker); John, (fisherman); Luke, (doctor); Cain, (farmer); Elijah, (prophet); Pilate, (governor); Gamaliel, (lawyer).
7. Identify these characters: Who is called the father of the Jewish people? (Abraham). Who was David's best Friend? (Jonathan). Who was Isaac's wife? (Rebecca). Who led the Hebrews after Moses' death? (Joshua). Who was the strong man of the Bible? (Samson). Who wrote many of the Psalms? (David). Who was cast into a den of lions? (Daniel). Who baptized Jesus? (John, the Baptist). Who betrayed Jesus? (Judas).

Who buried Jesus? (Simon of Arimathea).

Who was converted on the road to Damascus? (Saul).

8. What verse would you use to show someone that he is a sinner? (Romans 3:10, or Romans 3:23).

What verse would you use to show what God did to provide for our salvation? (John 3:16).

What verse tells us what we must do to be saved? (Acts. 20:21).

What did Jesus say were the two greatest commandments? (Mark 12: 30,31).

What was Jesus' last command? (Matt. 28:19,20).

—BR—

PASTOR'S CONFERENCE

Preceding Southern Baptist Convention Session, Baltimore, Maryland, June 11, 1940. M. E. Dodd, Chairman, I. E. Reynolds, Director of Music.

Eutaw Place Baptist Church
Rev. W. Clyde Atkins, Pastor
Dr. O.C.S. Wallace, Pastor Emeritus.
Morning Session

10:00 A. M. Worship God—Edward A. Pruden.

10:30 A. M. The Pastor as President, Promoter, Priest, and Prophet—M. E. Dodd (by vote of last year's conference).

11:15 A. M. "Preaching Values in Jeremiah"—Kyle M. Yates.

General Discussion to 12:30. Adjourn.

Afternoon Session

2:30 P. M. Worship God—Woodrow Fuller.

2:45 P. M. The Pastor and the Schools of His Community—J. H. Highsmith.

3:00 P. M. The Pastor's Use of Radio—S. F. Lowe.

General Discussion to 4:30. Adjourn.

Evening Session

7:45 P. M. Worship God—S. L. Stealey.

8:15 P. M. Address—Pres. W. W. Hamilton.

9:00 P. M. Address—Pres. Gordon Palmer.

General Discussion. Adjournment at Will.

—BR—

ELLISVILLE G.A.'S. OBSERVE FOCUS WEEK

The Girls Auxiliaries of the Ellisville W.M.U. observed G.A. Focus week in a most helpful manner. At the beginning of the week, May 5th, the G.A.'s. were honor guests at the evening preaching service. The message was brought by Dr. Sheppard of the B.B.I., who was a missionary for thirty years in Brazil. On Monday afternoon two girls representing the Intermediate and Junior G.A.'s had a part on the W.M.S. program at the church.

During the week the girls have

given programs for shut-ins and other types of services. On Friday they gave their regular missionary programs from World Comrades. The circle sponsoring the G.A.'s gave them a party on the 5th Monday in April. The Focus Week culminated on Saturday morning at a sunrise breakfast in the woods, after which Miss Jimmy Reese, the B.S.U. Secretary taught a mission study book, both Intermediate and Junior Girls' Auxiliaries are going forward under the leadership of Mrs. C. W. Lord and Mrs. C. W. Jenkins.

Mrs. Jeff Walters,
Young Pelpose' Director
of W.M.U.

—BR—

Boss (engaging boy). "Is there anything you can do better than anyone else?"

Boy. "Yes, sir; read my own writing."

—BR—

Spring Winds

The spring of the year often brings destructive winds and devastating fires. Is your church protected against these hazards?

SOUTHERN MUTUAL CHURCH
INSURANCE COMPANY
Columbia, South Carolina

Strangled By Asthma?

Now — here's quick relief for thousands! yes — you, too, may find fast, wonderful relief from tortured breathing — suffocation — tightness of chest and throat, in Brater's famous Powder for relief of asthma! For large, long-lasting tin send only \$1.00. Your money back if not completely satisfied! Address Dept. J-1, 369 Third Avenue, New York. The John K. Brater Co.

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—BR—

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Sensationally Low Priced

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Beginning her 103rd., session Sept. 16—
WESLEYAN COLLEGE
Macon, Ga.
CULTURAL AND FRIENDLY. A liberal arts college capable of giving the best educational opportunity to women.
NEW AND ADVANCED in buildings and equipment with a faculty alive to the problems of the present. Under the same management is Wesleyan Conservatory of Music and Fine Arts offering the B.M. degree.
For catalog write DICE R. ANDERSON, President

Richmond, Virginia—(F.M.B.)—Nine and one-half decades after our grandfathers organized the Convention at Augusta, Georgia, we meet in Baltimore to review the achievements of these years and chart anew our course for the next five momentous years leading up to our Centennial celebration at Augusta in 1945.

As we take stock at Baltimore in preparation for the last half of this tenth decade before our Centennial, it seems to me that it is imperative for the leaders of the Convention to be prepared to submit a comprehensive and inspiring plan, setting forth the objectives to be attained during the next five years and the methods whereby these objectives may be accomplished. We should carefully make our plans and then go home from Baltimore unitedly resolved to carry out those plans.

We set down here, without much discussion, a list of five things that we believe are pressing heavily upon us as a Convention for solution.

I. Examine anew the foundation upon which the free and liberty-loving people in America have reared their structures of religious liberty and the separation of church and state. These foundations are endangered today as they have not been since 1789, when upon the persistent insistence of Baptist with the help of Thomas Jefferson and James Madison these eternal principles were written into the Constitution of the United States. The storm is raging anew and it behooves us to be on our guard and alert at Baltimore.

II. Plan anew for an aggressive evangelistic effort to win to Christ the lost within our own borders.

This is called a Christian land but there are multitudes in our land who have no saving knowledge of Jesus Christ. The Home Mission Board and the State Boards should continue to lead us on in a great, conquering program for evangelism for the next five years. Let us undergird these agencies with our money and our prayers and go afield to win the South for vital Christianity within the next half decade.

III. A Debtless Denomination by 1945.

Through the agency of the Hundred Thousand Club we are making substantial progress in the payment of our debts. We should do everything possible at Baltimore to build up and extend the Hundred Thousand Club and thus guarantee that all of the debts of every board, institution, and agency of the Convention shall be paid before 1945.

IV. The Cooperative Program is the sheet anchor of our whole denominational program for missions, education, and benevolence. Through this method and medium the boards of the Convention are assured of a constant and dependable source of income for the several phases of our work. Everything possible should be done at Baltimore to revitalize and undergird anew the Cooperative Program for a great and constructive effort for renewal and conquest at home and abroad. By all means we should strive for a ten per cent increase each year for the next five years, in the denominational income through the Cooperative Program.

V. Enlarge and expand our foreign mission work in the land beyond the seas. We have laid good foundations in the several lands. We must renew our efforts to build upon these foundations. The need is appalling. The world in its madness and sin never needed the Gospel so desperately as today. This generation, that no man can number, is hungry for the Gospel. Across the world there is a rising tide of heart-hunger for the Gospel of Christ, such as has not been seen in this generation. Scores of young men and women called of God, highly trained and efficient are pressing forward begging to be sent. The only lack is the money. We must increase our income through the medium of the Cooperative Program.

After Baltimore: What?

The Executive Committee through its proper officers and committees should lead out within the next few months in at least fifty great,

Renewal and Conquest— After Baltimore—What?

By Charles E. Maddry, Executive Secretary
Foreign Mission Board, Richmond, Va.

south-wide, regional meetings for Renewal and Conquest. The committee should call to its assistance the State, Home, and Foreign Boards, the seminaries, and colleges, the hospitals, the Brotherhood, the Relief and Annuity Board, the Sunday School Board, and Woman's Missionary Union. With the united and enthusiastic help and cooperation of all these agencies the Executive Committee can bring us to August in 1945 with such triumphant victory as we have never seen.

All together for Renewal and Conquest!

BAPTISTS BLESSINGS FROM BALTIMORE

Richmond, Virginia—(F.M.B.)—In 1845, the year the Southern Baptist Convention was organized, twin boys, Eugene and Joshua Levering were born in Baltimore. Together they served Christ for more than 100 years through Seventh Baptist Church and out to the ends of the earth. Eugene's 36 years as president of the Maryland Church Extension Society were missionary milestones. Joshua was for 40 years president of the Board of Trustees of the Southern Baptist Theological Seminary, for 48 years a member of the Foreign Mission Board, and several times president of the Southern Baptist Convention. Both brothers not only tithed but gave over and above as: \$75,000 for the erection of the Levering Memorial Gymnasium at the Southern Baptist Theological Seminary, \$5,000 for the first publication work in Japan, \$10,000 for the purchase of the first Baptist Church in Rio, and countless other large over-and-above gifts to the ends of the earth. And, greater than all these, were the gifts of two daughters as missionaries to China.

On April 12, 1856, at the Seventh Baptist Church, Dr. Roswell H. Graves was set apart as a missionary to China. He served for 56 years as a pioneer, physician, teacher, preacher, translator.

On January 13, 1881, Dr. and Mrs. W. B. Bagby, the first Southern Baptist missionaries to Brazil sailed from Baltimore aboard the sailing vessel, Yamoyden, owned and operated by the Levering Brothers who exported flour and imported coffee. From Mrs. Bagby's diary: "Aboard the Yamoyden, scheduled to sail at twelve noon. Telegraphed the homefolks of our leaving. Dr. Roswell Graves (at home on furlough) came on board with us and offered prayer with us in our little stateroom."

YOUNG JAPANESE LEADER PASSES

Richmond, Virginia—(F.M.B.)—News has reached the Foreign Mission Board that Mr. S. Tammechika, the manager of the Japan Baptist Bookstore in Kokura, Japan, has died of tuberculosis.

When, because of ill health, Dr. and Mrs. E. N. Walne retired in 1935 and came to America Mr. and Mrs. Tamechika took charge of the bookstore and have rendered excellent service. Year after year they have hoped that Southern Baptists would send them a missionary couple trained to lead in publication work and to direct the sales of books and literature, but no one has gone to take over the work of the Walnes. Now Mr. Tamechika has gone to heaven, leaving his young wife to carry on alone until Southern Baptists shall send her assistance.

MRS. CUDLIPP RESIGNS

Richmond, Virginia—(F.M.B.)—Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board announces the resignation of Mrs. Ruth Yeamans Cudlipp, effective June 30, 1940.

Mrs. Cudlipp came to the Board as a stenographer in 1933, serving first in the educational department and later in the administrative de-

partment. Early in 1939 she became an associate in the editorial department and has prepared the publicity syndicates for the state papers, news stories for the denominational and secular press, and the church bulletin service. She has also served as the contributing editor of several of the Southern Baptist monthlies and one of the make-up editors of The Commission. Since joining the editorial staff Mrs. Cudlipp has edited the annual reports from the fields for publication by the Southern Baptist Convention, prepared catechismal tracts on several of the fields in which Southern Baptists have work, and assisted in the editing of the graded series of mission study books.

"Mrs. Cudlipp has rendered invaluable service wherever she has worked. She can fit in anywhere in our set-up and do excellent work. We shall miss her constantly and regret to lose her, but we accept the doctor's orders that she give up her work with us and pray God's blessings upon her always," stated Dr. Maddry.

MY FAVORITE

Overton, Texas—(F.M.B.)—I enjoy all of our periodicals, but THE COMMISSION is my favorite. It helps to keep up with the missionary work better than any other source. I find it a great help in all the missionary work of the church. (Mrs. C. W. Holmes.)

FINANCIAL GAIN REPORTED

Richmond, Virginia—(F.M.B.)—Mr. E. P. Barton, treasurer of the Foreign Mission Board, reports that for the first quarter of 1940 there was a total increase of \$24,000.00 over the same period for last year. Gifts for March were \$7,294.00, which is one of the highest monthly records the Foreign Mission Board has ever made.

NO RETREAT IN THE ORIENT

Richmond, Virginia—(F.M.B.)—In making his report to the semi-annual meeting of the Foreign Mission Board, Dr. M. T. Rankin, secretary for the Orient said: "In spite of war and chaos in China, there have been five thousand baptisms the past year." He showed that out of the sorrow and suffering of war-torn China there have come an increased evangelistic fervor and a united effort for making China Christian.

CONGRATULATIONS

Richmond, Virginia—(F.M.B.)—Rev. and Mrs. R. F. Ricketson, missionaries at Chefoo, Shantung, China, are receiving congratulations on the birth on February 26 of a son, Samuel.

INDIA

It is as natural as it is short-sighted for Gandhi and others to be threatening trouble in India now that Great Britain is preoccupied in Europe. With two vigorously antagonistic religions whose quarrels must repeatedly be calmed by British authority, with a hundred "states" each of which would desire autonomy, with five hundred separating dialects, with caste oppression, what would a ninety per cent illiterate India do with complete independence? It is a safe guess that Gandhi is only seeking to hasten the process of autonomy and would raise his hands in bewilderment if Great Britain should threaten actually to withdraw and leave India to its fate.

PALESTINE

Until the time when these notes are being written there has been a gratifying calm in troubled Palestine. Jews and Arabs have seemed to feel that it would be better to let their conflicts wait until the British could quickly suppress any really serious clashes. Just now, however, the strife is starting again, this time the Jews seeming to take the lead. It is to be hoped that they will be better advised. It could easily turn out that the Arabs would destroy the remarkable gains Jews have made in these twenty years. Oh, for brotherhood under God's Fatherhood!

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This is the "VICTORS" Class of the First Baptist Church Intermediate Department, Water Valley. The "Victors" enjoy the distinction of being the first standard class this year in Mississippi, and of having a pupil, Louise Gibson, second in top row, 100% the entire Sunday school year. Hats off to Mrs. Wood, and her "Victors." They are really victors! Class officers are: President, Bettie Joe Ross; Vice-President, Jimmie Katherine Woods; Secretary, Alice White; Chairman of Stewardship and Missions, Helen Myers; Chairman of Activities, Louise Gibson; Teacher, Mrs. Claude Wood. Class Roll: Gladys Corinne Carr, Carolyn Bateman, Alice White, Helen Myers, Jimmie Katherine Woods, Bettie Joe Ross, Louise Gibson, Margery Bungardner, Ruby Collins, and Fay Martin.

HOLLY SPRINGS

Holly Springs Baptist Church held a revival for men last week, closing with Friday night's service.

This meeting was fostered by the Brotherhood of the church. Attendance and interest was wonderfully good throughout the week, the average being around seventy-five. Bro. A. B. Pierce, pastor of Crystal Springs church, did the preaching and his messages were all soul-searching, carrying in them a strong appeal for all our men to be more active and loyal to all our church programs.

A men's revival is something new in our state and we as a brotherhood did not know how much to expect from it, but we feel that through God's grace it was a wonderful success. A great number of men covenanted with the Lord to be more loyal and faithful in all our church activities.

Our local Brotherhood is less than two years old but it has manifested its worth over and over. Members of our brotherhood are teaching Sunday School lessons at the jail, at the CCC camps and doing more personal work than ever before. Through the Brotherhood we are reaching men whom no organization in the church has ever reached heretofore. It has meant better attendance at Sunday School and church services and better offerings.

In the light of our own experiences we recommend to pastors of all churches, where it is practicable, to organize your men into a Brotherhood; and the results will be a more loyal, a more active manpower in your churches.

Let's all join together to bring about the glorious fulfillment of our Brotherhood slogan—"A million men for Christ."

Secretary of H. S. Brotherhood, I. B. S.

MERIDIAN, FORTY-FIRST

The two months of "Youth Adventures with Christ," culminating with the "Eight Great Days for Young People" April 28-May 5th. has truly been a season of spiritual blessings for not only the young people, but for the whole church and congregation, at Forty-First Avenue Baptist church. The young people willingly and gladly assumed the lead, but the older people readily caught step and all marched together to a glorious climax in the revival closing Sunday night, May 5th.

The preacher for the revival was a young man who was "brought up" in Forty-First Avenue Church, William Earle Green, of Ellisville, Miss., and the pastor chosen for the eight great days was Lewis Curtis, a home boy and member of the church, pastor of the Mt. Vernon Baptist church.

Some twenty-five persons were added to the membership, of whom fifteen came for baptism. Several surrendered for definite Christian service at home or in foreign lands.

Resolutions of appreciation were passed by the congregation for William Earle at the close of the series of meetings.

Teacher, "Spell banana."
Boy. "B a n a n a n a n a n—oh, teacher, I know how to spell it, but I don't know when to stop."

MORGAN CITY

Pastor Olander and his good people are doing a fine work in and around

Morgan City. All their meetings are more largely attended than ever before, and the work on the new church progresses nicely. On last Sunday the writer spoke for them on Mexican missions and in the afternoon he preached in Spanish to a goodly number of Mexicans near town.

In Lexington he visits the jail weekly and on Tuesdays he teaches a large class of colored pastors, who reside in and around town and serve more than 40 churches scattered over six surrounding counties. Some of them farm a little on the side and at this busy season of the year cannot attend the class regularly. They seem highly appreciative.

J. G. Chastain.

Pull the Trigger on Lazy Bowels, and Also Pepsin-ize Stomach!

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

SPRINGTIME

is Travel Time

GO BY BUS and SAVE 1/3

When a robin chirps, and a flower struggles through the frozen ground, and the trees turn just the right shade of emerald green . . . that's when a fellow feels the old call of the road in his blood. He wants to go somewhere, just for fun . . . he wants to relax, cool breezes blowing him, just awake enough to smell and hear and see Spring. TRI-STATE COACHES offer you the best Spring tonic anywhere: a trip, "just for fun," following the trail to where Spring lies greenest. It's a great world, and a gentle, balmy world . . . come Springtime. Find that world on a Tri-State tour.

SEE OUR LOCAL AGENT
MC-1-40

TRI-STATE COACHES
W. H. JOHNSON, President

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

APRIL RECEIPTS—HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION

Cooperative Program	\$ 21,424.37
Hundred Thousand Club	4,250.04
Annie Armstrong Offering	72,911.86
Designations	8,931.20

REPORTS OF 1940 ANNIE ARMSTRONG OFFERING ENCOURAGING

Reports of the Annie Armstrong Offering from every state show an increase over last year, Dr. J. B. Lawrence, executive secretary-treasurer, reported to the Board's administrative committee in its meeting May 2.

Complete returns, he said, would not be available for several weeks, but every indication points toward a larger offering than in 1939. The treasurer's report for April shows \$72,911.86 already received from this year's Woman's Missionary Union offering to Home Missions.

Adoption of plans to erect two new mission buildings, inauguration of student mission work for the summer, and appointment of one new missionary marked the meeting.

This enlargement of the work, done upon recommendation of Dr. J. W. Beagle, field secretary, is all on the Mexican field in Texas and New Mexico, the two new buildings being planned for Albuquerque, N. M., and McAllen, Texas, and the new missionary, Rev. David Trevizo, being appointed for work at Brownwood, Texas.

Mexican ministerial students will work this summer under the direction of the Board's field secretary in charge of Mexican missions, Rev. J. L. Moye of San Antonio, in a cooperative program with the Texas Baptist Convention.

April offerings to Home Missions totaled \$107,517.47.

EIGHT-YEAR OLD MOUNTAIN GIRL THANKFUL FOR SALVATION

In the quietness of a late Sunday afternoon a little girl in the Kentucky mountains, not yet nine years of age, spoke to Miss Minnie Berry, missionary, showing concern for herself. Already Miss Berry had spoken to her about her soul but she had not surrendered.

That afternoon out of the depths of her little heart, she said, "I'll trust Jesus."

"Her simple, earnest petition would have gotten close to your heart as it did mine," writes Miss Berry, "as I listened to her prayer: 'Dear Lord, I thank you that I'm saved. Please bring Daddy back to church and let him read his Bible and pray instead of drinking whiskey.'"

The missionary states that the girl's daddy had once been superintendent of the Sunday school but is a backslider because he gave way to the temptation to return to drink.

"Oh that in this case," concludes Miss Berry, "might it be that a little child will lead the lost ones to know Him and the straying ones back to Him."

"THE SHOW-UP"

By Roland Q. Leavell, Supt. of Evangelism

While in St. Louis, Mo., Chief of Detectives John J. Carroll and Detective Sgt. Adam Rick took me to the morning "show-up." All criminals arrested during the night before were brought out on a stage to be viewed by all the detectives of the city and by witnesses to their crimes. The lights were so focused that the criminals could not see us, but all the detectives were able to see the minutest details about the criminals, to study their features, to measure their height, and to fix their faces in mind.

Their names and their criminal records of past years were read. The occasion of their arrest the night before was announced. Their fingerprints were taken. Their photographs were taken. Their

past and present were reviewed, with a view to the coming trial.

Watching this interesting spectacle, I kept hearing the words of 2 Cor. 5:10 throbbing in my mind: "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad."

MAKING A DIFFERENCE

When an eleven-year-old girl was operated on in a hospital at Cameron, Texas, Rev. C. Hernandez Rios, Mexican missionary, visited her and her mother who was caring for her.

One day when the missionary visited them, the mother, who had for some time been in contact with the Baptist people but who is a Catholic, gave the following spontaneous confession to him: "Mr. Rios, I can see that this religion of yours is a very good religion, because you are a united people and you are always ready to help needy people. I am Catholic but I have never seen in my religion this spirit of fraternity which I see in you."

Brother Rios explained to the woman the cause of the difference.

NEW CHINESE SUNDAY SCHOOL GROWING

Among the members who have enrolled in the new Chinese Sunday school at Phoenix, Ariz., under the direction of Miss Margaret Jung, missionary, is a junior girl whose father is one of the leaders in the Chinese colony there.

For years, the missionary reports, the father has been friendly to missionaries and Christians when they call on him in business and social points of view, but he had never given his consent for his children to attend religious services since he still observes the old religion.

"God has done a marvelous work of changing his attitude recently," says Miss Jung. "At our opening services his daughter and niece were among the ones who came."

The first Sunday of the school, which meets in the afternoon, there were eighteen present, and in about three Sundays it grew to around thirty.

NINE FRENCH SAVED ON NEW FIELD

Visiting a new field in southern Louisiana, Rev. Maurice Aguiard, missionary, reports that much good seed was sown and nine French souls were saved.

Assisted by Rev. H. H. Stag of Houston, Tex., the missionary writes that the church at Basile held revival services recently also. The people were especially anxious for a church revival and most of the time was spent to that end.

"The Lord did revive the membership very much," brother Aguiard rejoices.

There was one conversion and three additions by letter.

Blue Mountain National Alumnae Association meets at Blue Mountain May 18, Mrs. D. C. Simmons presiding. Henry F. Broach Hall will be dedicated 11-12 a. m., Dr. J. P. Kirkland presiding. Dr. L. T. Lowrey presents Mrs. Broach. Dr. Fr. H. Leavell makes the chief address. After lunch Dr. B. T. Lowrey will speak. In the evening a voice recital by Dorothy Hines.

We want to give this brief message of parting to the members of these churches: Pelahatchie, Richland and Barefoot Springs. Certainly our only reason for leaving is that we feel that the Lord has called us to new fields of service. Our prayer is that you will call God's man as your future leader. We send this greeting to our fellow ministers that we have learned to love and appreciate. May the Lord continue to bless your efforts and may He continue to give you that fine fellowship that is found among the brethren of Mississippi.—E. N. Patterson.

IS THIS YOUR TOWN?

R. B. Eleazer

Some days ago, in a cultured Mississippi town, I visited the primary department of the Negro public school, impressively called the County Training School. In a barn-like room, equipped with a few tables, forty rickety chairs, and some backless benches set against the walls, I found an enrollment of 135 primary children, an average attendance of about ninety. A single teacher, with three years of college training, had sole responsibility for all these children. Her salary, I learned, is \$37.50 per month. Near by was another intelligent college-trained teacher caring for two grades. She also had an abnormal pupil load, and was receiving the same salary. Except for the meager furniture, neither room had five dollars worth of equipment.

Impressed by the hopeless task of the first of these teachers, I asked whether there were not some good white people in the community to whom she might appeal for help in securing a minimum of necessary equipment and supplies. She replied that one good Christian lady had come down to see her and had brought a small package of teaching materials, which she showed me. They consisted of a few Bible picture cards and some out-of-date Sunday school leaflets, materials evidently discarded as useless up at the good lady's church. Their total value new might have been fifty cents. So far as I could learn this visit and contribution represented the total interest of several hundred well-to-do Christian men and women in the education of 135 of the least privileged children in the community.

Such Conditions Common

Judging by recent reports issued by the Mississippi State Department of Education, such conditions are by no means unusual. Before me, for example, is a long list of Mississippi counties in which the salaries of Negro teachers range as low as \$30, \$25, \$20, and even \$15 per month.

Another official report indicates that in the state as a whole large amounts of state funds sent down to the several counties on the basis of Negro children of school age are used instead for the support of white schools. In addition, the white schools get all the funds which the state sends down on the basis of white children and also all the school money raised by local taxation. Altogether, 61 of the 82 counties are thus spending on their white schools varying proportions—some of them more than half—of the state money allotted to them for the education of their Negro children. The aggregate thus diverted runs to perhaps half a million dollars a year. Thus a number of counties spend on the public education of the white child more than twenty times as much as on the colored. The average for the whole state is nearly ten to one.

Are these conditions characteristic of your community? Maybe it is part of your responsibility as a Christian leader to find out. These, after all, are your schools and your funds. As a good citizen maybe you should find out whether they are being administered fairly and justly in relation to every child in the community. Perhaps the fact that some of these children are peculiarly helpless and dependent makes the obligation all the greater. What do you think?

Much of the earnest appeals for peace and advocacy of settling difficulties by peaceful methods falls short, because it never reaches the people who foment wars. It does little good to argue the benefits of peace when the men who make war never hear you. Most nations believe in peace and decry all the warmongering. But as long as mad men like Hitler and Stalin and Mussolini and the Japanese war lords are out of a mad house, the rest of the world had best prepare to protect itself. Much of the pacifistic talk simply plays into the hands of international brigands and murderers. The Norwegians are in a pretty mess because they made no preparation to defend themselves. A man who wants peace at any price is contributing to brigandage and murder.

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